



THE LIBRARY  
**ST. JOHN'S SEMINARY**  
BRIGHTON, MASSACHUSETTS

The Library  
Saint John's Seminary  
Brighton, Massachusetts

Donation  
For Use in Library Only

Donation  
For Use in Library Only

The Library  
Saint John's Seminary  
Brighton, Massachusetts









The Library  
Saint John's Seminary  
Brighton, Massachusetts

# NEW TESTAMENT ABSTRACTS



*Not for use in the library only*

740241

VOLUME SEVENTEEN 1972-1973

WESTON COLLEGE SCHOOL OF THEOLOGY  
3 PHILLIPS PLACE  
CAMBRIDGE, MASSACHUSETTS 02138

The Library  
Saint John's Seminary  
Brighton, Massachusetts

# NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT PERIODICAL LITERATURE

WESTON COLLEGE SCHOOL OF THEOLOGY, CAMBRIDGE, MASSACHUSETTS

NEW TESTAMENT ABSTRACTS is published three times each year (fall, winter, spring). Editorial and business correspondence, including notice of change of address, should be addressed to NEW TESTAMENT ABSTRACTS, Weston College School of Theology, 3 Phillips Place, Cambridge, Mass. 02138, U.S.A.

Subscription, payable in advance: \$10.00 per year, postage prepaid. All single issues \$3.50. All remittances (checks and postal money orders) should be made payable in U.S. currency to NEW TESTAMENT ABSTRACTS.

## BACK ISSUES:

The following single issues are available:

Vol. 1, No. 1, Fall, 1956

Vol. 2, No. 2, Winter, 1958

Vol. 2, No. 3, Spring, 1958

Vol. 4, No. 1, Fall, 1959, and all subsequent issues.

Vols. 1, 2, 3 are available in reprint at \$10.00 per volume.

---

### *General Editor*

DANIEL J. HARRINGTON

### *Managing Editor*

JAMES W. DUNKLY

### *Associate Editors*

MICHAEL A. FAHEY

GEORGE W. MACRAE

STANLEY B. MARROW

---

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume number and entry number: e.g., cf. § 2-222.

The contents of abstracts are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors. NEW TESTAMENT ABSTRACTS is published with the permission of ecclesiastical superiors.

Copyright, © 1972, by Weston College School of Theology, Cambridge, Mass. 02138

  
*The Heffernan Press Inc.*  
388 NEW STREET · WORCESTER 9, MASS. U.S.A.



# PERIODICAL ABSTRACTS

## THE NEW TESTAMENT: GENERAL

1. F. E. GAEBELEIN, "New Testament Poetry," *BiblSac* 129 (515, '72) 247-249.

Five kinds of poetical passages may be identified in the NT: quotations from ancient Greek poets; quotations of unidentified poetical material; passages in the form of OT Hebrew poetry or quotations of OT poetry; passages whose form or mode of expression is poetical; apocalyptic imagery.—D.J.H.

2. J. A. GRASSI, "The Teacher in the Primitive Church and the Teacher Today," *LivLight* 9 (1, '72) 75-87.

For the Jew of the 1st century, religious education meant learning the Jewish manner of life, how to act, when and how to pray. Jesus was a practical teacher totally involved with the urgency of pointing out to men concrete ways to live out the Torah in accord with his interpretation of it. Teachers in the early church were concerned with instructing converts for baptism, with handing on the tradition about Jesus and with showing Christians how they should act. From Paul and others we can see that a close bond existed between teachers and students.—D.J.H.

3. J. HELLER, "Das Christentum im jüdischer Sicht (Ein Nachdenken über Werke von Schalom Ben Chorin)," *CommViat* 15 (1, '72) 11-25.

The article summarizes three books by M. Buber's longtime secretary, S. Ben-Chorin: *Bruder Jesus* (1967), *Paulus* (1970) and *Mutter Mirjam* (1971). Among the specific criticisms raised are the following: that the priest and the Levite are going to Jericho rather than Jerusalem (Lk 10:31-32) is not a Lukan misunderstanding; the argument that Jesus as a rabbi must have been married neglects the fact that Jesus was not an ordained rabbi; 2 Pet has no relation to the historical Peter. The trilogy is valuable for the amount of comparative material placed at the reader's disposal and for the author's open and well-informed theological stance.—D.J.H.

- 4r. *The Interpreter's One-Volume Commentary on the Bible*, ed. C. M. Laymon (Nashville—New York: Abingdon, 1971), xiv and 1386 pp., 16 maps.

H. D. HUMMEL, "A Second Rate Commentary," *Interpretation* 26 (3, '72) 341-345.—Despite occasional excellences the volume as a whole comes off second best when compared not only with other one-volume commentaries but also with its parent, *The Interpreter's Bible*, though it is a completely new work. Commentaries on the Apocrypha and articles on non-canonical literature in early Christianity are welcome; H. G. May's photographs and masterful articles on historical and geographic backgrounds must be noted; R. Wilson's study of

NT literary forms has "unusual depth, at least for the *IOVC*." In short, " 'biblical theology' is dead, and *IOVC* is its witness."—J.W.D.

5. R. MORGAN, "Great Interpreters—III. Adolf Schlatter (1852-1938)," *Script Bull* 4 (1, '72) 3-4.

Despite his conservative judgments about historicity, A. Schlatter's strong emphasis on history and the historical Jesus makes him a forefather of the renewed interest in the historical Jesus. His stress on the Evangelist Matthew anticipated later redactional criticism. His work on God's righteousness in Paul anticipated recent attempts by E. Käsemann and his pupils to correct Bultmann's one-sided emphasis on the "gift" character of justification. "Read together, Bultmann and Schlatter offer theologians one of the richest possible New Testament diets."—D.J.H.

- 6r. J. M. ROBINSON AND H. KOESTER, *Trajectories through Early Christianity* [cf. *NTA* 16, p. 119; § 16-423r].

N. PERRIN, "Unraveling the Tangled Skein," *Interpretation* 26 (2, '72) 212-215.—Summary. Does the trajectory approach to early Christian literature do justice to the creativity of the early Christian authors, especially the canonical Evangelists, and to the concrete circumstances which surround and indeed in a sense call for the creation of a given work? The interpretation of Mk and Lk-Acts needs qualification.—R.J.K.

7. E. J. SHARPE, "S. G. F. Brandon: (1907-1971)," *HistRel* 12 (1, '72) 71-74.

A biographical sketch and appreciation of the late professor of comparative religion at the University of Manchester.

### *Interpretation*

8. D. ATTINGER, "Come leggere la Bibbia. Il messaggio biblico: la proclamazione della vita. 2," *Servitium* 6 (24, '72) 197-204. [Cf. § 16-742.]

The books of the Bible are witnesses of their authors' faith. This faith is a certainty that God is life: he constitutes a promise of life to a world otherwise doomed to death. In the OT God is he who sets man free, calls everything to life (cf. Mk 12:27) and opens up the future for humanity. The believer is he who in his faith anticipates the presence of God in the cosmos and, consequently, witnesses to the message of life midst a world seemingly doomed to death.—S.B.M.

9. N. DAYEZ, "Sémantique du langage biblique," *BibVieChrét* 105 ('72) 85-89.

The article reviews J. Barr's positions on the semantics of biblical language. Barr's major contribution is the insistence that the same word may have different meanings in successive periods and environments. The lack of attention paid to structural analysis is a significant limitation.—D.J.H.



10. J. C. G. GREIG, "Some aspects of hermeneutics: a brief survey," *Religion* 1 (2, '71) 131-151.

From a review of various philosophical and theological works we may pick out the following features as perhaps determinative of modern biblical hermeneutics. Biblical hermeneutics is part of general hermeneutics. Interpretation is a shift of position in the interpreter resulting from adaptation to an encounter with the linguistic expression of "discourse." Interpretation is not objective, but is adequate for the time being within the horizon created by encounter with such "linguistic expressions" at any given moment. There is a situation-gap between the interpreter and such "linguistic expressions." Sometimes it is chronological, but it is minimal in conversation. The gap cannot be overcome psychologically or by empathy but must be accepted as productive of new "fused horizons." We must "listen" to the linguistic expression of the "discourse": language is the voice of being. Language and history are twin sides of the same coin. Though we can discuss history only by dint of language, there may be a case for "universal-historical thinking." Some religious thinkers, however, seem illegitimately to "shunt" the idea of a universal history onto a dogmatic track, with an eschatological destination. Others, like Bultmann, concentrating on "punctiliar history" and self-understanding, cannot find a place for this kind of scheme, yet can employ the language of "demythologized" eschatology for expressing discourse that is centered in a challenging yet historiographically empty *Dass*. Several thinkers with different emphases equate "being" either overtly or implicitly with a Word of God that is ultimately reducible to the Word of God of the Reformation heritage. Yet all such positions are open to scrutiny from the standpoint of linguistic analyses derivative through I. T. Ramsey from Wittgenstein and other linguistic philosophers. The major attempt in this direction, by P. Van Buren, nevertheless lacks sensitivity to the multifariousness of the language-layers in the discussion.—D.J.H.

11. R. LAPOINTE, "Structuralisme et exégèse," *SciEsp* 24 (2, '72) 135-153.

Two convergent questions are posed: What really is the Bible today? How does the exegete treat it? Our thesis proposes a response that suggests more strongly than does M. Foucault that we are now on a new epistemological level, that of structuralism. Consequently, the principal task of contemporary exegesis is to highlight the multiple structures of the Bible, to establish its network of communications and its semiological code. It would thus be profitable to establish a correlation between the archaeology of western knowledge and the history of biblical exegesis. Following the successive epistemic displacements of stress in past ages, the Scriptures as word, as discourse, as library have functioned sometimes as image, sometimes as symbol, and sometimes as an index—commented, criticized, demythologized. The difficulty of diagnosing our present epistemic situation precludes any definite answer to our first question. The structural approach, however, seems useful for the global configuration of

the MSS in textual criticism as well as for the semantic and the grammatical domains.—S.B.M.

12. S. MOORE, "The Historical Jesus and the 'Sensus Plenior,'" *HeythJourn* 13 (2, '72) 173-177.

A writer can be more deeply influenced by another person than he consciously realizes or explicitly acknowledges. And this influence is more clearly seen by others than by himself. Such a phenomenon can be predicated of the NT writers, who were more deeply influenced by Jesus than they realized, for the influence of the historical Jesus is much deeper and wider than any presentation of him. Consequently, a hermeneutic could be built around this fact and would fit nicely with the *sensus plenior* as specified by R. E. Brown.—A.J.S.

13. W. O'SHEA, "Truth or Inerrancy—More Than a Matter of Terminology," *AusCathRec* 49 (1, '72) 55-68.

When Vatican II in its Constitution on Divine Revelation presents the truth of Scripture as connected with the revelation of the mystery of salvation, it remains exactly in line with the dynamic biblical view of God's truth as opposed to the Greek idea of abstract truth and to the modern notions of scientific truth and historical exactness. The Council has laid down two fundamental principles for finding the truth of the Bible: (1) the literary study of the texts, e.g. research into the literary forms in order to determine the intention of the biblical writer; (2) a theological principle: the truth to be looked for is truth in relation to salvation. This recommended approach respects both the historical realism of revelation and its essentially religious and salvific purpose.—J.J.C.

14. C. J. PETER, "Heilige Schrift und katholische Theologie," *TheolGeg* 14 (3, '71) 128-134.

A German version of the second half of an article in *Interpretation* 25 (1, '71) by R. E. Murphy and C. J. Peter [§ 15-742].

15. A. QUACQUARELLI, "Note sull'iperbole nella sacra Scrittura e nei Padri," *VetChrist* 8 (1, '71) 5-26.

The literary methods and interpretation of contemporaries help us to understand the use of hyperbole in the sacred writings and in those of the Fathers. It seems that hyperbole helped them to grasp better the profound intent of the sacred writer.—J.J.C.

16. B. RAMM, "Contemporary Theology and 'Church Material,'" *ChristToday* 16 (22, '72) 1047-49.

The evangelical believes that whatever "church material" (*Gemeindetheologie*) there may be in the NT is in a continuum with the original Christian message. Whatever there is (and it is limited) became part of the text for



reasons of clarification or communication to a special set of readers or to a later group of readers. Rom and 1 Cor 15:1-8, which reflect what the earliest churches generally agreed upon, substantiate an evangelical theology.—D.J.H.

17. W. S. REID, "Christian Faith and Biblical Criticism," *ChristToday* 16 (17, '72) 803-805.

No one can truly believe that the Bible is the Word of God unless he is enlightened by the Holy Spirit to see that it is so. Yet, since the Spirit did not destroy the humanity of the biblical writers, the use of extra-biblical evidence for understanding and validating biblical statements is quite proper.—D.J.H.

18. H. RIESENFELD, "Kriterier och värderingar i nytestamentlig forskning" [Criteria and Evaluations in New Testament Scholarship], *SvenskTeol Kwart* 48 (1, '72) 10-15.

NT scholars have become masters at the art of dissection but are still bunglers when it comes to understanding continuities and functions. In using the criterion of the relation between cause and effect, the personal factor is very important. Especially is this the case with the person and the intentions of Jesus himself and how this relates to the fact and the experience of Christendom as a whole. Also one needs to take into account the relationship of an expression or a text with the living continuum in which it functioned. For example, the "kerygma" and the Gospel tradition cannot be studied in isolation from each other.—B.A.P.

19. A. VARGAS-MACHUCA, "Escritura y Tradición en la Constitución 'Dei Verbum', cap. II. Perspectivas para el diálogo ecuménico," *EstEcl* 47 (181, '72) 189-204.

Chapter 2 of *Dei Verbum* contributes to the present ecumenical dialogue, and its principal contributions may be summed up thus: (1) the suppression of the theme of the "fonts" of revelation; (2) the displacement of the stress from a *traditio obiectiva constitutiva vel interpretativa* to a more dynamic and active concept, from a function of conservation to one of progress; (3) the amplification of the concept of tradition as transmission of the integral reality of Christianity through the ages.—S.B.M.

20. A. VÖGTLE, "Kirche und Schriftprinzip nach dem Neuen Testament (2. Teil)," *BibLeb* 12 (4, '71) 260-281. [Cf. § 16-426.]

Part Two of this article discusses the continuity and identity of the post-1st-generation kerygma with the historical Jesus and the apostles. What distinguishes the Gospels from the non-Gospel NT writings and pseudepigraphical epistles is their concern (against incipient Gnosticism) to connect the kerygma firmly with the historical Jesus. In general, this continuity and identity could be preserved by ecclesiastical office (as in Acts 20:17-35, and more explicitly in the Pastoral Epistles) or by written document (as in 2 Pet). The late NT gives witness to various solutions: e.g., continuity and identity could be assured

by ecclesiastical office without Scripture (Pastorals) or by Scripture apart from ecclesiastical office (2 Pet) or by the work of the Holy Spirit alone (Jn). 2 Pet is clearly the most "advanced" in its use of the "Scripture principle." The most fundamental question, therefore, concerns not the existence of this principle, but whether or not it is appropriate for the Gospel. Against H. von Campenhausen and with F. Hahn [§ 15-405] we affirm that it is.—R.J.D.

### *Textual Criticism*

21. K. ELLIOTT, "Rational Criticism and the Text of the New Testament," *Theology* 75 (625, '72) 338-343.

The genealogical approach established by Westcott and Hort, which led to "the cult of the 'best' manuscripts" adhered to by every modern edition, is inadequate to deal with mixed text types, early papyri, or the occasional "good" reading in a predominantly "bad" MS. All modern editors, even Westcott and Hort, resort in difficulty to "rational" criticism, so called "because it is concerned with finding plausible explanations based on internal considerations to justify the choice of one reading as original and the others as secondary." G. D. Kilpatrick, who calls it "eclectic" criticism, is its most notable advocate today, and it is the method of most promise for progress in textual studies. Each reading must be considered separately, with special reference to such guidelines as the author's characteristic style and theology, Semitism, length, etc.—J.W.D.

22. G. KRODEL, "New Manuscripts of the Greek New Testament," *JournBibLit* 91 (2, '72) 232-238.

A report on the author's investigation of various libraries in Turkey, Cyprus and Greece in search of Greek NT MSS. Some known MSS of which films had not been available were microfilmed. Furthermore, 47 MSS which had not been listed in the inventory established by C. R. Gregory and now continued by K. Aland, as well as 4 new parts to known MSS, were microfilmed and registered with K. Aland's Institut für neutestamentliche Textforschung. The main part of the article provides detailed information on these materials.—D.J.H.

- 23r. M. MEES, *Die Zitate aus dem Neuen Testament bei Clemens von Alexandrien* [cf. *NTA* 14, pp. 357-358; § 15-759r].

G. QUISPEL, *VigChrist* 25 (4, '71) 306-310.—Thanks and praise to the author for his careful, discerning and extremely important study. M has shown that from the beginning Jewish-Christian Gospel traditions circulated in Egypt. Since these traditions probably influenced the Coptic Bible translations, the points of contact between the *Gospel of Thomas* and the Coptic versions can be explained. The Platonic thrust of Clement's citation of 1 Cor 13:5 (*hē agapē ou zētei ta mē heautēs*) suggests the existence at Alexandria of a circle of cultured Hellenistic Christians who, like Leonidas the father of Origen, loved the Bible, mastered grammar and interpreted Christianity Platonically. This circle provides the *Sitz im Leben* for the Egyptian text.—D.J.H.



24. J. O'CALLAGHAN, "¿Papiros neotestamentarios en la cueva 7 de Qumrān?" *Biblica* 53 (1, '72) 91-100.

Some of the Greek papyri discovered in Cave 7 at Qumran in 1955 and published in *DJD* 3 (1962) may be NT texts. When several necessary corrections are made in the *editio princeps* of 7Q5 and when we examine the stichometry of the greater portion of the 7Q Greek MSS, we see that 7Q5 is Mk 6:52-53. Also, fragment 1 of 7Q6 corresponds to Mk 4:28 while 7Q8 may be Jas 1:23-24. All three texts can be dated approximately to the middle of the 1st century A.D. [English versions of this and § 17-27 are provided in a supplement to *JournBibLit* 91 (2, '72).]—D.J.H.

25. D. M. ESTRADA, "On the Latest Identification of New Testament Documents," *WestTheolJourn* 34 (2, '72) 109-117.

A detailed report on the identifications of Qumran Cave 7 fragments with NT texts as proposed by J. O'Callaghan. "The verifying of these identifications would mean a death blow to those theories which pretend to explain the composition of the gospels as a slow process of gestation in the bosom of the early Christian communities."—D.J.H.

26. J. A. FITZMYER, "A Qumran Fragment of Mark?" *America* 126 (25, '72) 647-650.

An account of the evidence for J. O'Callaghan's claim that 7Q5 may be a Markan fragment, a critical evaluation of the arguments, and a discussion of some of the literature already provoked by this suggestion. In general, the identification of the fragment is held to be intriguing but unlikely.—G.W.M.

27. C. M. MARTINI, "Note sui papiri della grotta 7 di Qumrān," *Biblica* 53 (1, '72) 101-104.

Cave 7 seems to constitute a special case among the caves of Qumran: it preserves only Greek documents; in every case we are dealing with papyrus as the material on which the texts are written; two large cups found in the cave have no parallels at Qumran. The cave could have been used as a hiding place for the MSS of a Christian community around Jericho. The omissions of *epi tēn gēn* in Mk 6:53 and *heauton* in Jas 1:24 could be explained in each case as an original *textus breviar*. Since Mk 6:52 belongs to the definitive redaction, we would not be dealing with a detached logion or an isolated narrative. If we are dealing with Christian texts, the use of the scroll rather than the codex is an indication of great antiquity.—D.J.H.

28. C. M. MARTINI, "Testi neotestamentari tra i manoscritti del deserto di Giuda?" *CivCatt* 123 (2924, '72) 156-158.

Are the identifications of the 7Q fragments really probable? At present we have a hypothesis based on serious considerations that deserve examination and

must be evaluated paleographically, papyrologically and archaeologically.—S.B.M.

29. J. O'CALLAGHAN, "Die griechischen Papyri der Höhle 7 von Qumran," *BibLiturg* 45 (2, '72) 121-122.

A brief report on the author's efforts at identifying texts from Cave 7 with NT passages.

30. E. VOGT, "Entdeckung neutestamentlicher Texte beim Toten Meer?" *Orientierung* 36 (11, '72) 138-140.

The fact that the fragments from Cave 7 fit not only one but several NT texts (yet no other known texts) weighs in favor of J. O'Callaghan's identification. Among the elements of uncertainty are the brevity of the texts, the number of uncertain letters (35 certain, 3 practically certain, 20 probable), and the textual modifications necessary in Mk 6:53 and 1 Tim 4:1. While the papyri are dated to the 1st century A.D., they need not have been composed under the direct influence of the Jewish community at Qumran.—D.J.H.

31. J. ŠAGI, "Problema historiae Codicis B," *DivThom* 75 (1, '72) 3-29.

The article is concerned with the history of B (Vatican Greek Codex 1209) from the 4th century in Egypt until the 15th century, when it came to the Vatican Library. Its entrance into the Vatican not before 1443 and the anonymity of the scribe responsible for the supplements must be taken into account. Since 122 (Venice Greek Codex 6) of Wis was made from B in the 15th century for Cardinal Bessarion, Bessarion probably knew of B but was not necessarily its owner. The supplements to Gen 1:1—46:28 reproduce the text of 19 (Codex Chisianus R VI 38) while those to Pss 105:27—137:6 are from the Lucianic recension. The supplements to Heb 9:14—13:25 belong to the Koine recension, and those to Apoc are from the Complutensian family; neither seems to come from a codex known to have belonged to Bessarion.—D.J.H.

- 
32. P.-M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome V. Bulletin de la Bible latine," *RevBén* 82 (1-2, '72) [221]-[248]. [Cf. § 15-760.]

Another installment of the survey abstracting books and articles on the Bible in Latin.

33. G. GARITTE, "Un fragment d'évangélaire géorgien à la Bodléienne," *Muséon* 85 (1-2, '72) 107-146, 1 plate.

A description, edition and Latin translation of Bodleian MS Georgian d. 4. There are remarkable points of contact with two Greek uncial MSS, codex 10 of Carpentras (l 292, 10th century) and MS Y (034) or *Codex Macedonianus* (9th century).—D.J.H.



34. H. QUECKE, "Palimpsestfragmente eines koptischen Lektionars (P. Heid. Kopt. Nr. 685)," *Muséon* 85 (1-2, '72) 5-24, 1 plate.

A description of the MS along with a discussion of the NT passages it contains. The lectionary material is probably from the 9th or early 10th century.

### *Biblical Linguistics and Translation*

35. M. BOUTTIER, "Traductions récentes du Nouveau Testament," *ÉtudThéol Rel* 47 (3, '72) 369-374.

A discussion of recent French translations of the NT.

36. M. M. CARDER, "The Biblical Concept of Sin in Translation," *IndJourn Theol* 20 (1-2, '71) 43-56.

The various terms for sin in the MT and the LXX are examined to determine whether the Indian Christian's concept of sin is substantially that of the early Jewish and Hellenistic converts. Several charts accompany the text.—J.J.C.

37. B. DRAKE, "Unanswered Questions in Computerized Literary Analysis," *JournBibLit* 91 (2, '72) 241-242.

In employing computerized statistical-linguistic tests to determine authorship, the following questions need to be answered. How many parameters are needed to define a writer's literary style unambiguously? How different in style may passages by the same author be? Are two works by the same author necessarily more similar than two works by different authors? How much does a writer's style change when he is consciously trying to imitate another writer? To answer these questions we must first use modern techniques of automatic pattern recognition. Then, when we have a proper mathematical model of style, we need to use it in controlled laboratory conditions to discover how fixed or variable the style of the modern author may be. Finally, we must consider whether such results can be transposed to ancient times.—D.J.H.

38. H. S. GEHMAN, "*Episkepomai*, *episkepsis*, *episkopos*, and *episkopē* in the Septuagint in Relation to *pqd* and other Hebrew Roots—a Case of Semantic Development Similar to that of Hebrew," *VetTest* 22 (2, '72) 197-207.

"It cannot be assumed that the Greek translators of the Old Testament arbitrarily gave new meanings to Greek words whose sense was only vaguely suggested by the Hebrew or Aramaic original." The main part of the article studies the various LXX translations of Hebrew *pāqad* and its cognates. "This investigation shows that *episkepomai* and its related nouns reflect a semantic development that is an exact parallel to what took place in *pāqad* and some other roots."—D.J.H.

39. J. H. GREENLEE, "The Importance of Syntax for the Proper Understanding of the Sacred Text of the New Testament," *EvangQuart* 44 (3, '72) 131-146.

The area in which the King James Version of the NT is least reliable may be its treatment of the presence and absence of the Greek definite article. Agreement between words is an aid to syntax in Greek much more frequently than in English. Emphasis in Greek is indicated by the use of special emphatic words and forms and by word order. Where there are no objective indicators of agreement or relationship, we must depend on other means for making the determination. When the noun clause is expressed by *hoti* and the indicative mood, it is the indirect form of a statement whose direct form has its verb in the indicative; when it is expressed by *hina* and the subjunctive, the verb was originally other than indicative. Finally, *ei* with the indicative and *ean* with the subjunctive have nothing to do with the speaker's assumption of the truth or falsity of the condition assumed.—D.J.H.

40. O. HAGEMEYER, "'Knechte' Gottes und der Menschen," *ErbAuf* 48 (3, '72) 173-179.

While in Greek society being a servant was debasing, in the ancient Near East the king was depicted as the servant of the gods. Refusal to serve God was treachery for the Israelites. At the Last Supper Jesus acts and speaks in accord with the motifs of the "Servant Songs" of 2 Isa. The article concludes with a sketch of the word *Knecht* in the history of the German language and in German Bible versions.—D.J.H.

41. D. MARGUERAT, "Traduire la Bible, aujourd'hui," *RevThéolPhil* 21 (2, '72) 103-116.

It is not the number but the diversity of modern translations of the Bible which invites reflection. Modern linguistic research offers the theologian-translator an instrument of criticism and control for the operation of translation. In addition to the fidelity to the text known to the exegete, there is the fidelity in the communication of the translated message. Two of the most recent French translations, *La Pléiade* and *Bonnes Nouvelles aujourd'hui*, illustrate the partial failure of a literal translation and the obstruction of the meaning of the text, the two risks which beset translators. But, within its own aims, the *Bonnes Nouvelles* version is the more successful.—S.B.M.

42. T. MURAOKA, "Remarks on the Syntax of Some Types of Noun Modifier in Syriac," *JournNearEastStud* 31 (3, '72) 192-194.

In the case of the Syriac numeral for "one," its position in relation to the counted substantive is of functional significance. When the numeral precedes, it somehow stresses the concept of "oneness" (= "only one, even one"); the numeral following is equal to the simple "one." When a numeral follows the



substantive, the *status emphaticus* form becomes rather frequent, while the substantive following a numeral is usually in *status absolutus*. When a substantive is qualified by both an adjective and the numeral "one," the latter qualifier appears either immediately before or after the substantive. When a substantive is qualified by both an adjective and the demonstrative pronoun, the latter qualifier appears either immediately before or after the substantive. These positions are illustrated primarily by examples taken from the Syriac NT versions.—D.J.H.

43. J. W. ROBERTS, "The Principle of Literalness as a Criterion Of Bible Translation," *RestorQuart* 14 (3-4, '71) 155-167.

Literalness and accuracy are not necessarily to be equated. Accuracy of thought—translation in such a way that the English reader receives the same thought or message as the original readers would have—is the correct principle of interpretation. Among the difficulties encountered in providing a literal translation for the Greek NT are the general Greek tendency toward long and involved periods, the many Septuagintalisms and Semitisms, the use of the Greek article, constructions which exist either in English or in Greek but not in both, constructions which are only apparently alike in the two languages, and ambiguous constructions in Greek. Accuracy is achieved by understanding the meaning of the Greek construction and stating that meaning clearly in English.—D.J.H.

44. B. SANDVIK, "'Knurring' i Det nye testamente, et nattverdpåretnisk stikkord" ["Murmur" in the New Testament, a Catchword of Eucharistic Paraenesis], *NorskTeolTids* 72 (3, '71) 173-180.

In 1 Cor 10:10 it is clear that "murmur" pertains to a paraenesis which concerns the Last Supper. If one examines the other cases where the theme appears in the NT, one notices that it always concerns the unity of the community, that it is most often in relation to a meal and sometimes directly to the Last Supper. Whatever the motives, it is a "sin against him who is given in the Supper."—L.-M.D.

45. R. SKARSTEN, "Om datamaskinell tekstbehandling" [The Treatment of Texts with the Help of Computers], *NorskTeolTids* 72 (3, '71) 181-199.

A report on the state of work on literary and especially biblical areas: what has been accomplished and what one can reasonably anticipate for (1) textual criticism, (2) indexes and concordances, (3) research on authenticity. "Workers will have the means to examine considerably more material and they will gain time for properly creative research, which is man's privilege."—L.-M.D.

46. F. STAGG, "The Abused Aorist," *JournBibLit* 91 (2, '72) 222-231.

The term "aorist" is happily suited to the primitive form which it labels; it is "a-oristic," i.e. undetermined or undefined. By understanding the aorist as

describing a single action in past time, many distinguished scholars have built theology or biblical interpretation on a misunderstanding. In several NT texts (Mk 1:11; 2 Cor 11:24-25; Jn 2:20; Lk 19:13) aorists are clearly used for non-punctiliar situations. The "action covered by the aorist may or may not be punctiliar, and the presence of the aorist does not in itself give any hint as to the nature of the action behind it. Contextual factors are primary for any attempt to go behind the aorist to the nature of the action itself."—D.J.H.

47. T. C. G. THORNTON, "Trees, Gibbets, and Crosses," *JournTheolStud* 23 (1, '72) 130-131.

Several passages in Josephus and Philo show that Hellenistic Jews tended to interpret OT passages which originally referred to bodies hanging on trees or gallows as referring to crucifixion. So in Gal 3:13 Paul is not necessarily using "forced" exegesis if he regards Deut 21:23 as referring to a crucified person. Also in several other NT passages (Acts 5:30; 10:39; 13:29; 1 Pet 2:24) the meaning of *xylon* may be "cross" rather than "tree" or "gibbet."—D.J.H.

### ***Bulletins***

48. C. BISSOLI ET AL., "Rivista delle riviste," *RivistBib* 20 (1, '72) 3-122.

149 abstracts of recent articles from 21 journals arranged under these headings: introduction, OT, NT, biblical theology.

49. E. COTHENET AND J. PERRON, "Bulletin d'Écriture Sainte. Nouveau Testament. Jésus, l'Évangile, les premiers chrétiens," *EspVie* 82 (24, '72) 369-374.

A bulletin of 7 books published in French on various aspects of NT study.

50. K. GRAYSTON, "Foreign Theological Literature Survey: 1970-71. The New Testament," *ExpTimes* 83 (10, '72) 306-311.

A bulletin of books and articles published in continental Europe on various aspects of NT study.

51. B. KLAUS, "'Grundrisse zum Neuen Testament,'" *ZeitRelGeist* 24 (1, '72) 70-73.

The first three volumes of the supplementary series to *Das Neue Testament Deutsch* are discussed.

52. C. WIENER, "Bulletin biblique," *MaisDieu* 109 ('72) 164-171.

Discussions of 20 books recently published in French on various aspects of biblical study.



## GOSPELS—ACTS

### *Gospels (General)*

53. P. J. ACHTEMEIER, "Gospel Miracle Tradition and the Divine Man," *Interpretation* 26 (2, '72) 174-197.

The article reviews selected evidence from the Hellenistic world which is relevant to the problem of the place and meaning of miracles in the Jesus-tradition, and in that connection examines the title "divine man" as it bears on the formation of the traditions contained in the canonical Gospels.

In the Talmudic accounts, religious instruction appears to be the point for which most of the miracle stories are told, and the usual method of miracle-working is through prayer; God performs these acts at the request of his holy and pious rabbis. In the non-Jewish Hellenistic world the miracle-working power resides within the wonder-worker and it is his to use as he sees fit. It is clear that the miracle accounts in the Gospels are more clearly related to the Hellenistic than to the rabbinic types.

A person who could do wondrous works tended to be interpreted as a divine man in the Hellenistic world. Tracing the trajectory of development of miracle stories in the period following the writing of the canonical Gospels helps to answer the key question, Did the early Christian tradition use the hermeneutical device of divine man in interpreting the figure of Jesus? The apostles tend increasingly to be pictured in popular Hellenistic terms as divine men, a tendency already begun in the canonical Acts, whereas there is no clear-cut tendency in the direction of making Jesus more clearly able to compete with other Hellenistic divine men by describing him increasingly in those terms. In the period within which the canonical Gospels were being written, tendencies and counter-tendencies to interpret Jesus in terms of the divine-man concept may also be encountered. Work on sorting out these tendencies continues.—R.J.K.

- 54r. K. BERGER, *Die Amen-Worte Jesu* [cf. *NTA* 15, p. 354].

J. DUPONT, *RevHistEccl* 66 (3-4, '71) 965-967.—B has placed much learning and ingenuity at the service of a very fragile hypothesis. The *amēn*-sayings in the *Testament of Abraham* are found in the long recension—a text which has certainly been influenced by Christianity. Furthermore, the first *amēn*-passage is omitted in three of the six *Testament of Abraham* MSS. The discussion of the Synoptic passages seems to be guided more by B's thesis than by sound literary criticism. Finally, how can Lk 4:24 be understood as an apocalyptic saying?—D.J.H.

- 55r. ———, *Idem*.

G.-C. KÄHLER, *TheolLitZeit* 97 (3, '72) 200-202.—The strength and weakness of the work is its one-sided concentration on Jewish-Hellenistic texts as the exemplars of the NT *amēn*-sentences. The passages in the *Testament of Abraham*

8 and 20 upon which B relies so heavily were considered by M. R. James to be Christian editorial insertions from medieval times. The disregard of redaction-criticism, the attempt to build a whole chain of tradition on a few passages and the effort to press several logia into an apocalyptic "promise of reward" framework are criticized.—D.J.H.

56. M. M. BOURKE, "The Miracle Stories of the Gospels," *DunRev* 12 (1-2, '72) 21-34.

There can be no doubt that Jesus did the kind of deeds which were miracles to him and to his contemporaries. This is confirmed by the authentic sayings found in Mt 12:28 (Lk 11:20) and Mt 11:5-6 (Lk 7:22-23). In the Synoptics the miracles are a sign of the inbreaking of the kingdom of God and of Satan's defeat. The relationship between faith and miracle is so close that the latter cannot occur without the former. "The main purpose of the Johannine signs is to give insight into the person of Jesus, to reveal his glory (2:11), which is at once the glory of God (cf. 11:4.40)." Thus the signs have a Christological intent which goes far beyond the intent of the Synoptic miracles. In Jn there is also a defective sign-faith which does not grasp that revelation of Jesus' glory which the sign contains.—D.J.H.

57. A. DESCAMPS, "Aux origines du ministère. La pensée de Jésus (suite et fin)," *RevThéolLouv* 3 (2, '72) 121-159. [Cf. § 16-467.]

After being rejected by the crowds, Jesus turns to the apostles and teaches them with parables; thus they become the depositories for the message about the kingdom. Since the disciple is not above his master (Mt 10:24), the disciple can expect to share in the same kind of suffering which Jesus endured. Sayings such as Mk 9:35b and 10:43, Lk 22:26 and Mt 23:8 suggest that even the greatest persons in the community should consider their function as serving the faithful. Mt 16:17-19 indicates that Jesus established the messianic community of the future upon Peter and entrusted its direction to him. Peter is to strengthen the other disciples (Lk 22:32b) and has the power to feed the sheep (Jn 21:16). Jn 20:23 implies a ministry of pardon exercised in the church by its leaders; such a ministry is consistent with the sayings of Jesus found in Mt 16:19 and 18:15-18. Jesus' command to repeat the Last Supper seems to be more concerned with those who preside at the table than with the members of the community in general. Having performed their mission and having participated in Christ's sufferings, the disciples are destined to share the life and companionship of Christ.—D.J.H.

58. E. L. EHRLICH, "Die Evangelien in jüdischer Sicht," *FreibRund* 22 ('70) 61-68.

A discussion of books on the Gospels written by Jewish scholars from the middle of the 19th century to the present day.



59. C. A. JOACHIM PILLAI, " 'Children of Abraham' in the Gospels," *IndJourn Theol* 20 (1-2, '71) 57-69.

According to the Gospels the children of Abraham are (1) those who wake up to the living God in the context of their ordinary life as the one who reveals himself in ever new ways (earliest tradition: Mk-Mt-Lk), (2) those who have no reason to boast on any carnal grounds (Mt-Lk), (3) those who by faith have fellowship with Abraham in the eschatological banquet (Mt), (4) those who by concern for the poor and readiness for the social revolution are repositories of the promise made to Abraham (Lk), (5) those who hear and keep the word of truth which sets one free from sin and death (Jn).—J.J.C.

60. W. H. MARE, "The Role of the Note-taking Historian and His Emphasis on the Person and Work of Christ," *JournEvangTheolSoc* 15 (2, '72) 107-121.

The NT writers had the tools (tablets, paper, pen, ink, etc.) to facilitate the easy recording of the words and works of Christ. The habit of memorizing material was encouraged by the rabbi-disciple pattern, the Hellenistic school and the developing synagogue schools. That such a process really took place is indicated by Gospel sayings such as Mt 7:24, the "command" character of many sayings, texts such as Lk 24:18-23, 44-49 and 1 Cor 15:1-3, the structured beginning of the Gospels, the poetic character of the material, and the frequent use of catchwords.—D.J.H.

Gospels (General), cf. § 16-155.

### *Jesus*

61. J. ASHTON, "Jésus et les pécheurs," *Christus* 19 (74, '72) 269-275.

Jesus' habitual seeking out of "publicans and sinners" irritated the religious leaders of Palestine (Lk 7:34). He came to call sinners (Mk 2:17), the outcasts of that society who for him were the "poor." His uniqueness consisted not only in his seeking them out but in his proclamation of entry into the kingdom. The meals he partook with them were a sign of that kingdom. It is in Paul's theology, however, that we see how Jesus' attitude to sinners revealed God's desire to save men (Rom 5:8-10).—S.B.M.

62. H.-W. BARTSCH, "Theologie und Geschichte in der Überlieferung vom Leben Jesu," *EvangTheol* 32 (2, '72) 128-143.

The theological interpretation of Jesus' work by the early church as seen in the Gospels depends on the historical effect which the facts of Jesus' life exercised on the early church. For example, opening up fellowship at meals to tax collectors and sinners was a significant characteristic in Jesus' ministry; as such, it was a concrete way to proclaim the coming kingdom of God. The early chapters of Acts demonstrate how significant this action was in settling disputes over table-fellowship and the acceptance of the Gentiles. The great amount of

food left over from the multiplications symbolizes God's munificence; the joy which marked the early community meals (Acts 2:46) probably arose from the perception of these meals as signifying the fullness of God's gifts. Jesus' critical attitude toward the cult as practiced in the Temple explains the charges raised against him and the first Christian martyrs. These instances suggest that the existential interpretation of the NT must pay serious attention to the impact of the historical Jesus upon the life of the early Christian community.—D.J.H.

63. E. BIANCHI, " 'Chi dite che io sia?' Per una nuova conoscenza di Gesù di Nazareth. 2," *Servitium* 6 (24, '72) 205-218. [Cf. § 16-782.]

There is at present a redressing of the balance in the discussion of the humanity of Jesus, a correction of a vision distorted by centuries of anti-Arian polemics. He was a man, weak, fragile, vulnerable and mortal, limited and subject to ignorance. Jesus' unique vocation was his total response in faith to the will of God. In sharing our nature he experienced the limitations of knowledge in ordinary affairs (e.g. Mk 5:30-31; 6:38; 8:27) as well as in religious matters but especially as to the future (e.g. the unpreparedness of the disciples for the resurrection, and the parousia). He declared himself to be a prophet because his was the task of proclaiming God's word, a word radically united to his person. The apostolic community's Christological re-reading of the messianic hopes was legitimate and made explicit what Christ sensed himself to be.—S.B.M.

64. M. BROCKE, "Das Judentumsbild neuer Jesusbücher. Kritische Betrachtung christlicher Literatur," *FreibRund* 23 ('71) 50-59.

A bulletin of recent books on Jesus with particular emphasis on each author's treatment of Judaism.

- 65r. C. H. DODD, *Le fondateur du christianisme*, trans. P.-A. Lesort (Paris: Seuil, 1970). [Cf. *NTA* 15, p. 118.]

C. JOURNET, "Le fondateur du christianisme," *NovVet* 47 (2, '72) 141-150.—A detailed summary with extensive quotations. Although D has not even tried to cut through the clouds which hide the supreme mystery of Christianity and its founder, his admiration for Jesus is visible, profound and penetrating. There is more in his heart and in his Christianity than there is in his exegesis and theology.—D.J.H.

66. P. FIEDLER AND L. OBERLINNER, "Jesus von Nazareth. Ein Literaturbericht," *BibLeb* 13 (1, '72) 52-74.

A survey of recent books and articles on Jesus which treats (1) works by theologians, (2) items written from a philosophical point of view and (3) more specialized publications.

67. D. FLUSSER, "Jesus—ein Revolutionär? Seine Botschaft vom 'Königreich der Himmel,'" *KathGed* 28 (1, '72) 9-15.

Unlike the Zealots, who seem to have split off from the school of Shammai,



Jesus was not actively anti-Roman. Along with the "peace party" made up from the leading disciples of Hillel, Jesus maintained that God rules over the world from all eternity and that Israel's perfect observance of God's will would mean the end of all external political subjugation. The coming of the kingdom of heaven cannot be compelled by force. It is not only the eschatological rule of God; it is also a movement spreading out on earth among men. In his preaching of the kingdom, Jesus is much nearer to the views of the Hillelite peace party than to those of the Zealots.—D.J.H.

68. J. MASSINGBERD FORD, "The Epithet 'Man' for God," *IrTheolQuart* 38 (1, '71) 72-76.

Some rabbinic exegetes saw in 'îš and 'ādām a designation for God. This usage is especially common in connection with Exod 15:3 ("Yahweh is a man of war"). "Could not, therefore, the reference to 'man' in the phrase 'Son of Man' also refer to God?"—D.J.H.

69. A. GEORGE, "Jésus devant le problème politique," *LumVie* 20 (105, '71) 5-17.

The Jewish political attitude in Jesus' time was highly diversified. Jesus' own attitude, however, was profoundly original, proclaiming the eschatological and universal rule of Yahweh. He did not contest the power of Augustus and refused to be a political revolutionary. His only direct statement on a political problem (Mk 12:13-17 parr.) does not formulate an abstract principle but gives a concrete solution to a practical case. The gospel does not give today's Christians a political prescription but it does impose on each the obligation to be ardently committed to the service of his brethren in this world.—S.B.M.

70. B. GERHARDSSON, "Du Judéo-christianisme à Jésus par le Shema," *RechSci Rel* 60 (1, '72) 23-36.

The modern Gospel critic must face the responsibility of determining what was in fact the teaching of the historical Jesus. A survey of certain passages, especially in Mt, shows that the use of the Shema determined the structure of the temptation narrative, the crucifixion narrative and, underlying both of these, the Parable of the Sower. It was Jesus himself who took seriously the prayer that was a familiar part of his daily life.—G.W.M.

71. P. GRELOT, "La naissance d'Isaac et celle de Jésus. Sur une interprétation 'mythologique' de la conception virginale," *NouvRevThéol* 104 (5, '72) 462-487; (6, '72) 561-585.

Those who interpret the virgin birth along mythological lines frequently have recourse to the Hellenistic Jewish understanding of Isaac's miraculous birth to bolster their position. Yet, Gal 4:21-31 does not refer to Isaac's miraculous birth, but merely aims to draw the contrast between the Jews who hold on to the Law and the Christians who have received the Spirit. In fact, the association

of Gen 16 and Isa 54 in the Jewish liturgy suggests that Paul here may depend upon Palestinian traditions. In Gal 4:4 Paul uses the term *genomenon* and so avoids either affirming or denying the virgin birth (though his Christology is unintelligible without it). The sending of the Son issues in the possibility for the believer to cry *abba* (Gal 4:6)—a term of certain Palestinian origin. There is simply no foundation for the view that Paul is a witness for Hellenistic Christian speculation about the miraculous birth of Isaac which played a significant role in forming the theologoumenon relative to Jesus' virginal conception.

In *De cherubim* Philo relates the mothers of the patriarchs to the various virtues. Because the term "know" taken in a sexual sense as in Gen 4:1-2 is omitted in connection with the birth of Isaac and other early OT figures, Philo seizes upon this silence to make a point about the virtues—their divine origin, their fruits and the conditions necessary for obtaining them. Philo draws his imagery more from the OT (e.g. Ezek 16; 23) than from Greek or Egyptian sources. There is no reason to think that he is relying upon any Hellenistic Jewish theologoumenon regarding virgin birth.

Future study of the virgin birth should proceed along the following lines. (1) The conception of Jesus is the point of departure for the new creation. In this connection the theme of the Spirit must be investigated. (2) The interpreter's critical judgment on the relevant texts must be recognized as necessarily related to his personal position on the divine sonship. (3) The historicity of the texts must be judged according to the criteria of the milieu in which they were produced rather than according to modern standards. We ought to investigate the meaning of the event (*historialité*) before examining its historicity.—D.J.H.

72. M. HENGEL, "Jésus fut-il un révolutionnaire?" *Istina* 17 (2, '72) 133-156.

A French translation of H's *Was Jesus Revolutionär?* [NTA 14, p. 345], which has also appeared in an English version [NTA 16, p. 239].

73. H. JELLOUSCHEK, "Zur christologischen Bedeutung der Frage nach dem historischen Jesus," *TheolQuart* 152 (2, '72) 112-123.

The starting point for the quest of the historical Jesus is the basic Christological statements of the NT. The affirmation that Jesus is the Christ looks backward to a historical person and forward to his relevance for the present. The fundamental Christological statements are studied in relation to the resurrection, to the cross and to Jesus' actions. K. Rahner suggests that the resurrection is not an event after the suffering and death of Jesus, but the manifestation of what happened in that death. The resurrection shows that Jesus' death was not a meaningless destruction of life, but the final radical step for the fulfilment of his life as an event which has relevance for man's salvation. The resurrection also makes it clear that the crucified is the risen one and that the cross is the culmination of Jesus' public activity. To carry out the quest for the historical Jesus one must employ a hypothetical reconstruction which should be con-



stantly corrected from the historical data. Thus we can perceive that Jesus' death was the summation of his life, and we can understand various aspects of Jesus' proclamation of the kingdom and appreciate what faith in Jesus means.—J.J.C.

74. W. KASPER, "Die Sache Jesu. Recht und Grenzen eines Interpretationsversuches," *HerdKorr* 26 (4, '72) 185-189.

While the formula *Sache Jesu* was originally employed by W. Marxsen in his interpretation of the resurrection, it now serves as an abbreviation for the meaning of the historical Jesus for us and for our age. Beginning with the fact that the titles applied to Jesus in the NT are the early church's attempts to understand Jesus, the proponents of this phrase start not with Easter but with the accounts concerning the historical Jesus. Conscious of the historical gulf between Jesus and us, they list five essential points as the *Sache Jesu*: Jesus began communication which necessarily led to conflict; he freed people from the compulsion to achieve and brought joy and new consciousness; he gives hope even in failure and death; his relationship to the one whom he called God and Father; his preaching of the kingdom of God. The strengths of this orientation are its serious concern for the religious questioning of many people today, its effort at a Christology "from below," and its willingness to relate its results to modern man's social condition. The basic question still to be faced concerns the gratuitous nature of Christian freedom.—D.J.H.

75. K. KERTELGE, "Der geschichtliche Jesus und das Christusbekenntnis der ersten Gemeinden," *BibLeb* 13 (2, '72) 77-88.

First the history of the problem of the historical Jesus and the Christ of faith is reviewed. Then the article examines some early confessions of faith, choosing the kerygma of Paul and that of Mark to illustrate the method of reaching the historical Jesus, to achieve an encounter with him. Early Christian confessions of faith can serve as examples for our imitation; they are examples for the orientation of the church toward Jesus, an orientation which is ever to be completed anew. Finally, a series of propositions describes the relation between the proclamation of the early church and the historical Jesus.—J.J.C.

76. M. LACONI, "La coscienza messianica di Gesù," *SacDoc* 16 (63-64, '71) 449-483.

The attempt to establish Jesus' messianic consciousness by means of our extant documents is beset with many complications and difficulties. Our Gospels are documents of faith and reflect the Easter belief of the primitive church. One must therefore carefully distinguish between what Jesus actually said and did and the manner in which his words and actions are related by the Evangelists. As a basis for a correct methodology seven principles are presented and explained. In general, the global testimony of the Gospels concerning Jesus' consciousness is most important because his person is central to his deeds and to

his revelation. He speaks and acts with an authority unequalled by any of the prophets or great personages of Israel.—J.J.C.

77. R. LEIVESTAD, "Exit the Apocalyptic Son of Man," *NTStud* 18 (3, '72) 243-267.

The present article summarizes and supplements § 14-810. One should consider these factors: (1) the verbal meaning of the term *ho huios tou anthrōpou*; (2) possible biblical allusions; (3) when and how the term is applied by Jesus; (4) the self-consciousness of Jesus.—J.J.C.

78. R. MADDOX, "Methodenfragen in der Menschensohnforschung," *EvangTheol* 32 (2, '72) 143-160.

A German version of an article first published in English in *AusBibRev* [§ 16-802].

79. F. MUSSNER, "Der Jude Jesus," *FreibRund* 23 ('71) 3-7.

Jesus of Nazareth stood up for the great religious ideas of Israel as they are found in the OT. His teachings on God, the ethic of obedience, creation, expiation for sin, covenant, poverty, the better righteousness, eschatology and faith are consistent with the OT and flow from it. Through Jesus the great heritage of Israel has been mediated to all nations.—D.J.H.

80. L. RANDELLINI, "Il problema di Gesù nella reazione dei discepoli di Rodolfo Bultmann," *SacDoc* 16 (63-64, '71) 343-431.

The writings of R. Bultmann and his followers, both those who agree with him and those who disagree, are examined at length to evaluate their position regarding the historical Jesus and his influence upon his disciples. Though one may dissent from these scholars on their general stance, there are certain points in which they share or approach Catholic positions.—J.J.C.

81. F. J. SCHIERSE, "Der reflektierte Jesus. Vier Kommentare zu historischen und exegetischen Fragen der Evangelienforschung," *BibKirch* 27 (2, '72) 38-42.

Observations are presented on the following themes: the historical Jesus, the piety of Jesus, the protesting Jesus, and Jesus as Jew and as first Christian.

82. E. SCHILLEBEECKX, "De toegang tot Jezus van Nazaret" [The Approach to Jesus of Nazareth], *TijdTheol* 12 (1, '72) 28-60.

We know today historically less about Jesus than did our predecessors, but what we do know is scientifically more certain. The insufficient integration of the historical-critical explanation of the Gospels is undoubtedly one of the theological factors of present-day problems in faith. Another factor is the contemporary faith situation which has too little realized or accepted the change-over in experience models and thought models by which faith must ever be expressed anew.



Given that revelation includes both the saving action of God and the faith-filled experience and interpretative articulation of this saving action, then the point of departure of every Christology is not Jesus exclusively but also the movement itself, i.e. the first Christian community which he started. By means of the Christological response of this movement one can discover what this salvation was which Jesus offered. In this response, experience is primary and lasting; the expression and articulation of it from out of the sociohistorical situation is secondary and changeable. The church community declares its experience of new life through the presence of the Spirit (*pneuma*) and at the same time in relation to Jesus (*anamnēsis*). The first Christian communities with their experience are historically the most responsible approach to Jesus. The historical Jesus left behind him a movement, a living community of believers who, as the NT witness shows, interpreted Jesus in quite differing ways.

Neither the NT as a whole, nor "*the gospel within the gospel*," nor the most primitive picture of Jesus that can be reconstructed scientifically gives us the constant factor of unity. Nor can Jesus' own self-consciousness, nor his *ipsissima verba et facta*, nor the biblical creeds and homologies, give us this constant factor, but only the Christian movement itself. The pneumatic experience of salvation, despite its contingent, pluriform wording, points to the *one* Jesus. The witness of the NT appears thus to be but the written remainder of very limited, historically conditioned community experiences. But as the original happening, the not-to-be-repeated formation of the first community has a normative value for later communities. In this sense, as the church charter, the authority of the NT remains irreplaceable, even though our contemporary expectations form a con-constitutive element of our response to what Jesus presents.

The historical-critical investigation lays bare the differences between the "historical" Jesus and the many Christ-images of generations of believers. What is historically reconstructable, however, is not *per se* equivalent to the whole reality. The historical method reaches only verifiable happenings, and by its very nature is forced to abstract and thus cannot as such make an appeal to ontological exclusivity. Still in principle there cannot be a radical break between authentic knowledge in faith and historical knowledge. The "Jesus of faith" and the "Jesus of history" both go back to the "earthly Jesus." The historical-critical approach to Jesus may not lay the foundation for faith but it can show that Jesus really did exist and it can function to purify false Christ-images. Moreover, it presents the objectively established material which receives from the Christian (from out of his own spiritual experiences) a faith-interpretation which surpasses historical proof.—J.L.

83. G. S. SLOYAN, "What Has Christianity to Do with Jesus?" *Monastic Studies* 8 ('72) 45-66.

While H. S. Reimarus denied the dependability of the Gospel record and dismissed its picture of Jesus as the church's creation, G. E. Lessing and S.



Kierkegaard made a distinction between Christ as the object of faith and Jesus as the object of historical knowledge. M. Kähler maintained that the Gospels cannot serve as documents for a scientifically reconstructed biography of Jesus and distinguished between Jesus as *historisch* and Christ as *geschichtlich*. J. Weiss and A. Schweitzer emphasized the eschatological context of Jesus' preaching, and W. Wrede pointed the way to viewing Mark as the theologian-redactor who cast historical traditions in the form of Christian and Christological faith. Having seen the vision of a historical and literary process that could not bear the weight of religious faith, R. Bultmann put his trust in a proclamation of salvation that could. More recent discussion, initiated by E. Käsemann, has attempted to devise criteria for identifying Jesus' own teaching and suggests that the ethical, eschatological and Christological dimensions of Christian faith flow from the teaching and activity of Jesus.—D.J.H.

84. J. G. SOBOSAN, "Jesus the Man and Jesus the Christ: Did Bultmann Change?" *Thomist* 36 (2, '72) 267-292.

Bultmann's basic position implies that there are three modes of discourse: historic, mythological and existential. By myth he means the description of a reality which transcends the world but is expressed in terms of the world. The only significant facet of the historical Jesus is the message he preached, because only from an analysis of his message could his messianic self-consciousness be determined. That Jesus regarded himself as a prophet and rabbi can be established by the critical examination of the Gospel sayings. That he regarded himself as messiah (in either a reinterpreted sense or a futuristic sense) must be rejected.

Bultmann's 1959 Heidelberg address on the primitive Christian kerygma and the historical Jesus merely clarified and refined what before had been at most an ambiguous position. Here he distinguished (1) the historical continuity between the historical Jesus and the primitive proclamation from (2) the material or essential continuity between the historical Jesus and the Christ of the kerygma. Again he maintained that the historical-critical method is incapable of showing that God had made Christ the Lord.—D.J.H.

85. W. STOTT, "'Son of Man'—A Title of Abasement," *ExpTimes* 83 (9, '72) 278-281.

In Ezek and Pss "son of man" usually represents man in his frailty, man as a created being in contrast to the majesty and eternity of God. However, in Ps 8 it refers to man as the crown and summit of God's creation, and in Ps 80 it is identified with the suffering nation of Israel. Jesus deliberately chose the title as the perfect expression to describe what his life and ministry would be. Because of their reverence toward Jesus the disciples were reluctant to use it of him. In the early church the title was replaced by the notions of Jesus as the pioneer (*archēgos*) and the second Adam as well as by the much more easily understood *kyrios*.—D.J.H.



86. H. WANSBROUGH, "The Mission of Jesus. I: The Messiah," *ClerRev* 57 (5, '72) 358-368.

While the Synoptics use the title "Christ" of Jesus twice and employ its equivalent on two other occasions, none of these are on Jesus' lips. On no occasion is his attitude to the title unambiguous; he certainly never accepts it unconditionally. Rather Jesus concentrates not on himself but on the work of God (bringing the kingdom) which is his task to accomplish. But what Jesus brought was vastly different from the expectations of his contemporaries who hoped for military triumph, material prosperity and reward for observing the Law. What he wished to avoid was the presumption that by simply appearing and waving a magic wand he would bring the reign of God into existence.—D.J.H.

### *Passion and Death*

87. R. O. BALL, "Physical cause of the death of Jesus: (1) A Theological Comment," *ExpTimes* 83 (8, '72) 248.

To suggest, as J. Wilkinson [§ 16-812] does, that at a certain point Jesus was able voluntarily to surrender his life is to suggest that while he was not prepared to come down from the cross, he was willing to escape in another way.—D.J.H.

88. K. LEESE, "Physical cause of the death of Jesus: (2) A Medical Opinion," *ExpTimes* 83 (8, '72) 248.

J. Wilkinson [§ 16-812] minimizes the effects of intense mental and spiritual agony, severe blood loss and shock. His suggestion that coronary thrombosis is always associated with previous heart disease is open to question. Finally, he has not explained the inevitable neurochemical changes which accompany death.—D.J.H.

- 89r. S. G. F. BRANDON, *The Trial of Jesus of Nazareth* [cf. *NTA* 13, p. 399; §§ 16-501r—502r].

K. SCHUBERT, *Kairos* 14 (1, '72) 71-76.—B's contentions that Jesus was a Zealot and that the early Jerusalem community was connected to Zealot factions loyal to the Temple contradict the evidence. Identifying Zealotism with apocalypticism is a crucial error. Attempts to isolate a Gentile (Roman) Christian reaction against the Zealotism of the Jerusalem community in Mk are unconvincing. The key to B's thesis, that the cleansing of the Temple was a political act against the Temple authorities (later embarrassing to the pro-Temple early community), is not supported by the text. Further, his contention that the question asked Jesus by the high priest (Mk 14:61) is a Markan redaction to explain away the scandal of Jesus' crucifixion is incorrect; it is a very early element of the tradition. Finally, the attribution of guilt for the crucifixion to the Jews did not begin with Mk but is found in 1 Thes 2:15a. Consequently,

Mark did not change an earlier tradition that Pilate was responsible for Jesus' death, but followed the original Palestinian tradition that the Jews were responsible. Though the book has many good observations, the "Zealot theory" is false.—A.J.S.

90r. D. R. CATCHPOLE, *The Trial of Jesus* [cf. *NTA* 16, pp. 236-237].

H. COHN, *The Trial and Death of Jesus* [cf. § 16-809r].

A. R. C. LEANEY, *Theology* 75 (625, '72) 370-372.—Catchpole's survey of Jewish literature on Jesus' trial is of great service to scholarship, though most of the works he surveys are of merely archaeological interest and receive more patient treatment from him than they deserve. His criticisms of S. G. F. Brandon form some of the book's most valuable pages. Yet it is difficult to follow the two separate threads of historical research on the trial and Jewish writing on the subject. Cohn's admirable concern to clear his people of calumny is vitiated by his ignorance of modern Gospel criticism, so that "he provides us with a dinosaur, a book published in the nineteen-seventies which finds a place clearly in the tradition of just those unscientific pre-critical Jewish writers with whom Dr Catchpole, but not this reviewer, has so much patience."—J.W.D.

### *The Resurrection*

91. D. ATTINGER, "'Credo la risurrezione della carne,'" *Servitium* 6 (24, '72) 181-186.

1 Thes 4:14, 17; Jn 11:25-26 and our creed all affirm the certitude of the resurrection. To elucidate the content of this affirmation and to set it against the pagan affirmation of the immortality of the soul we must recall the basic elements of biblical anthropology which sees man always as a being-in-relation-with (*essere-in-relazione-con*). But that which distinguishes the Christian's faith in the resurrection from that of the Pharisees is the paschal event. Jesus pays the price of sinful man, offering all men, just or unjust, good or bad, the joyous hope: he died that we might live.—S.B.M.

92. M. BOUTTIER, "Le sens de la résurrection dans la vie des premiers chrétiens," *LumVie* 21 (107, '72) 79-90.

For the first Christians, Jesus' resurrection was the prelude to the last times, the triumphal event which inaugurated the final phase of history. Their own resurrection won for them by Jesus was anticipated in their everyday ethical conduct, while at the same time their actions affirmed the event of the resurrection. This fundamental outlook shaped early Christian views regarding the gift of the Holy Spirit, the church as the new temple and as the body of Christ, the cult and eschatology. The resurrection of Jesus broke through all barriers and limits, served as the authentic beginning of a new creation, implied both martyrdom and joy, and was a feast to be celebrated.—D.J.H.



93. J. CARMIGNAC, "Les apparitions de Jésus ressuscité et le calendrier biblico-qumrânien," *RevQum* 7 (4, '71) 483-504.

Inconsistencies internal to and between the Gospels are most acute in the matter of Jesus' instructions for meeting his disciples in Galilee after his resurrection, and his actual appearances in Jerusalem. The usual solutions are unsatisfactory. A solution is possible on the basis that Jesus and his disciples, opposed to the "false traditions" of the Pharisees, followed the ancient solar calendar used at Qumran, as expounded by A. Jaubert. On this hypothesis Jesus took part in the feast at Bethany on Sunday, the 12th of the first month (Mk 14:1; Jn 12:1); he ate the Passover and instituted the Eucharist Tuesday the 14th, in the evening (Mk 14:12-16); he died Friday the 17th, which was the eve of the Pharisaic Passover (Jn 18:28; 19:14); he rose the morning of Sunday the 19th (Lk 24:1; Jn 20:1) and appeared that day to the two disciples at Emmaus (Lk 24:13) and to the others, minus Thomas (Jn 20:19-25); the following Sunday, the 26th, he appeared again to the disciples, including Thomas (Jn 20:26-29).

According to the solar calendar Wednesday the 22nd was the octave of the Passover, to be kept as a "sabbath," being the last day of Unleavened Bread. The first fruits sheaf would be offered on Sunday the 26th. Jesus' instructions to the apostles to meet him in Galilee took account of the fact that they would have only Sunday the 19th, Monday the 20th, and Tuesday the 21st in which to make the journey. They failed to set out, perhaps through the women's not daring to transmit the angelic message (Mk 16:8) or through the apostles' scepticism about the resurrection. By the time the appearances in or near Jerusalem had convinced them, it was too late to make the journey within the days permitted for travel. Thus the Jerusalem appearances were only "apologetic," while those which eventually took place in Galilee were educative; and the waiting for a whole week before setting out for Galilee is explained.

The objection that the Passover lasted only seven days and that therefore the "sabbath," or non-travel, day would fall in the solar calendar on the 21st (Tuesday), not the 22nd, can be met: David al-Muqammiş (*ca.* 900), Jacob al-Qirqisani (*ca.* 937) and Judah Hadasi (1148) provide evidence that the normal sabbath which fell in this period did not count among the seven days in the view of the sect they call the *Ṣadûqiyyah*, who can be shown to be the "Zadokites" of Qumran by the title, date of foundation, prohibition of marriage with a niece, keeping of Pentecost always on a Sunday, prohibition of divorce, and several calendrical regulations and peculiarities which the sect described has in common with Qumran.—A.R.C.L.

94. M. CARREZ, "La résurrection dans la culture grecque et dans la culture juive," *LumVie* 21 (107, '72) 43-52.

While the Greeks viewed the immortal soul as most important and the body as a tomb for the soul, the Jews considered human existence without the body

to be impossible. The Greeks sought God by human means and hoped to find him at the end of their investigations, but the Jews saw God as one who intervenes in human history. The circular or cyclic Greek view of time (even when tempered by the idea of progression or succession) is very different from the Jews' notion of salvation-history and their "this age"/"age to come" schema. Since the NT was written in a milieu in which Greek and Jewish thought came together, it is important to recognize these two mentalities when assessing the terms used in connection with the resurrection.—D.J.H.

95. A. FEUILLET, "Les apparitions du Christ ressuscité," *EspVie* 82 (15, '72) 236-238.

That the appearances of the risen Lord were external events is affirmed from the beginning of the apostolic preaching. The NT depicts them as sensible manifestations in continuity with the earthly life of Jesus. From a literary viewpoint they cannot be classed with apocalyptic visions, and they are not accompanied by miraculous happenings or revelations of mysteries. The resurrection of Christ is a reality which is both historical (the empty tomb and sensible apparitions) and trans-historical (a new life and a new age).—D.J.H.

96. S. FREYNE, "Some Recent Writing on the Resurrection," *IrTheolQuart* 38 (2, '71) 144-163.

A survey of recent study focusing upon the hermeneutical question, the resurrection traditions of the NT, and the dogmatic syntheses of J. Moltmann and W. Pannenberg.

97. P. GRELOT, "L'Historien devant la Résurrection du Christ," *RevHistSpir* 48 (2, '72) 221-250.

The question is examined from various angles, and the detailed notes provide evaluations of the pertinent literature. Today's historian realizes that the evocation of the past cannot be separated from its interpretation, and statements concerning the resurrection of Christ are an affirmation of Christian faith. The sources for this faith are found in the experience of the disciples, so that the witness of the NT authors concerns a human experience which attests that the mystery of Christ has invaded the field of history in which we live. All men, however, cannot test the objectivity of the resurrection because acceptance of it demands faith according to the explicit meaning of Acts 10:40-41. Hence the resurrection is not a historical but a trans-historical reality—J.J.C.

98. E. GÜTTGEMANNS, "'Text' und 'Geschichte' als Grundkategorien der Generativen Poetik. Thesen zur aktuellen Diskussion um die 'Wirklichkeit' der Auferstehungstexte," *LingBib* 11-12 ('72) 2-12.

"Text" and "history" are two distinct but coherent behavioral patterns, which are based on two distinct but coherent "grammars," namely the "grammar of texts" and the "grammar of history." These two "grammars" are sub-structures



of the "grammar of intentional acts." The subject of this "grammar" is relevance: "world" means the relevant "context" of a structuring being. Speaking of the "reality" of the resurrection of Christ thus means speaking of the relevant "meaning-context" in the "texts" of the resurrection. Beyond the "texts" no reasonable sentence about the "reality" of resurrection is possible, for "texts" are the "meaning-form" of history.—E.G. (Author.)

99r. X. LÉON-DUFOUR, *Résurrection de Jésus et message pascal*. [cf. *NTA* 16, p. 240; §§ 819r—821r].

S. BROWN, *CathBibQuart* 34 (3, '72) 372-374.—It is "a pleasure to see the appearance of this impressive work by a distinguished Roman Catholic exegete." The author may be unduly dependent on the Lukan and Johannine apparition accounts for his understanding of the resurrection language. Yet the emphasis on the corporeal identity between the risen Lord and the crucified Jesus is scarcely in accord with his intriguing suggestion that the disappearance of Jesus' body from the tomb was due to its miraculously rapid decomposition. Also, while he points out the difficulties inherent in understanding the resurrection in terms of a dualistic Greek anthropology, he seems less aware of the difficulties involved in simply taking over the monistic Hebrew anthropology.—D.J.H.

### *Synoptics*

100r. F. CHRIST, *Jesus Sophia* [cf. *NTA* 15, pp. 237-238; §§ 16-131r—132r].

H. FRANKEMÖLLE, *TheolRev* 68 (2, '72) 114-115.—While the Wisdom Christology is surely one of the oldest Christologies, it still remains questionable, even after C's investigations, whether (and where) Jesus was identified with Wisdom in the OT sense and whether this identification originated before the composition of Q. Does Jesus' function as bearer of wisdom necessarily imply an ontological status? Can C adequately distinguish pre-Q material from Q material?—D.J.H.

101. J. M. COURT, "The Philosophy of the Synoptic Miracles," *JournTheol Stud* 23 (1, '72) 1-15.

The natural exegesis of the Gospel accounts requires the miraculous element to be regarded as an integral part of their witness to God's self-disclosure in Jesus Christ. The miracle stories in the Synoptic Gospels presuppose the Hebrew concept of salvation-history which sees the world not as a physical structure but as a power structure. Their true significance for the Evangelists lies in what they reveal of Jesus' character, of God's activity in his ministry, and of the connection between that ministry and the kingdom. Therefore we should examine the miracle stories individually without initial prejudice as part of the data provided by the Evangelist. In particular we should be concerned with the significance of this material for the Evangelist and with the impression he

wished to convey. The question of historicity is not the only question or even an appropriate question to ask of the Evangelist.—D.J.H.

102. J. D. CROSSAN, "Parable and Example in the Teaching of Jesus," *NTStud* 18 (3, '72) 285-307.

Examining the Parable of the Good Samaritan in detail and proceeding from redaction to tradition and from tradition to Jesus, one finds that the story was an authentic parable of the historical Jesus which both tradition and redaction reduced to the status of an example. The article then extrapolates from this one parable and investigates other stories classified by Bultmann and recent scholars as exemplary: the rich fool (Lk 12:16-21), the rich man and Lazarus (Lk 16: 19-31), the Pharisee and the publican (Lk 18:10-14), the wedding guest (Lk 14:7-11). From these instances the evidence points to the conclusion that the form-critical classification of exemplary stories is correct on the traditional and/or redactional level but does not derive from the teaching of the historical Jesus. Finally, in the light of the foregoing investigation three major steps are proposed for the full methodology of parable study: (1) isolation of the redactional and traditional levels from the original authentic parable of the historical Jesus, (2) determining the transition from image to meaning on the level of the original parable, (3) relevance, i.e. the problem of letting the parables speak to the contemporary reader as well as they did to the first hearer.—J.J.C.

- 103r. A. GABOURY, *La structure des évangiles synoptiques* [cf. *NTA* 15, p. 356; § 16-833r].

E. P. SANDERS, *Journ TheolStud* 23 (1, '72) 191-195.—G's hypothesis is very appealing and worthy of scholarly attention. His primary technique for identifying the sources which comprise D (= difference in order) is the summary framework, yet the elements of the summaries are not always in the same order. Also, the summaries are so simple that the similarity of the order of elements loses some of its force. Furthermore, the author's general view that the Gospel material evolved from simple summaries to more complex units may not be true. The summaries are better seen as editorial in nature than as the earliest parts of the Gospel tradition. Finally, lack of clarity at certain points, which may result from real difficulties in the hypothesis, reduces the persuasiveness of the author's presentation.—D.J.H.

104. W. HARRINGTON, "The parables: recent explorations," *DocLife* 22 (8, '72) 395-404.

The parables make the kingdom immediate to us through their portrayal of daily life and proclaim general truths through their very human and particular details. The difficult process of interpretation demands that we concern ourselves not only with the original historical setting of the parables but also with their continuous retranslation as handed down by the church. Finally, the para-



ble must be seen as an art form which opens up realms of thought and experience for everyone who reads it.—D.J.H.

105. A. JEPSEN, "Anmerkungen eines Aussenseiters zum Synoptikerproblem," *NovTest* 14 (2, '72) 106-114.

The two-source hypothesis requires fresh assessment. It is methodologically unsound to claim support for the reality of non-extant Q and at the same time to deny the possibility of the existence of, for example, an *Ur-Markus*. There are in fact seven possible routes of interdependence, but material considerations point to a document "M" as the common source for Mt and Mk, and the question of its existence deserves at least the consideration accorded postulated Q. Mt took "M" over without too much alteration, whereas Mk expanded it by about a third. Thus a number of characteristic Markan features not found in Mt find their most cogent explanation. Finally, although Mk *need* not be later in time, it *can* be so evaluated, with great consequence for the interpretation of the history of Jesus and of the early church.—F.W.D.

106. W. MAGASS, "Zur Semiotik der signifikanten Orte in den Gleichnissen Jesu," *LingBib* 15-16 ('72) 3-21.

In the parables of Jesus certain local circumstants (L. Tesnière) are mentioned, not only geographical places (e.g. the Temple, the street, the city, the house, etc.) but also the house's interior (e.g. the table, the bed and the door). All these circumstants are semiotic signs for significant "localities" of the parable's world of signs. With these localities certain activities are connected. The localities and the activities are significant signs in the fiction and in the aesthetic autonomy of the parables. The subject of this semiotic essay is the communication of the hearer/reader with this world of fiction as a world told by God. The fictional world was also a medium for an ecclesiastical strategy for mission or an apostolic pragmatics, because the fictional world has a certain disponibility and sustains the symbolic participation in the constitution of the world of life.—E.G.

107. H. MEYNELL, "A Note on the Synoptic Problem," *DownRev* 90 (300, '72) 196-200.

There are five major objections to the hypothesis that the authors of Mt and Lk used Mk in more or less its present form. (1) Lk hardly ever deviates from Mk where Mt does. (2) It is hard to believe that Matthew has "resemiticized" Mk. (3) Several expressions in Mk imply that the author is omitting material. (4) The special material in Mt is more organically connected with Markan material than the special material in Lk is. (5) Mt and Lk are not influenced by Markan style and vocabulary to the same extent.

P. Parker proposed that Mt and Mk are both modifications of a single earlier Gospel which Mark abbreviated and to which Matthew added the Q material, and that Luke used Mk. This theory meets all the objections except the first, which can be explained by assuming that Mk as we have it is pos-

terior to Mt and Lk as we have them. We must suppose that Matthew and Luke used an earlier version of Mk, which differed substantially in order from the present version but very little in matter and style.—D.J.H.

108. S. McLoughlin, "A Reply," *DownRev* 90 (300, '72) 201-206.

The article answers the objections raised by H. Meynell [cf. preceding abstract]. (1) Mt and Lk coincide in diverging from Mk more than we would expect statistically. (2) The Semitic character of Mt is a sign of the careful digestion of Mark's disorderly oral account. (3) The expressions are Markan repetitions which Matthew took as occasions to add relevant material from Q. (4) Some of the special material in Mt can be explained as comments and glosses upon a revered tradition. (5) Matthew has the mentality of a Jewish scribe while Luke aims to write literary Greek.—D.J.H.

109. K. ROMANIUK, "Niektóre skutki bojaźni Bożej według ewangelii synoptycznych (Certains effets de la crainte de Dieu d'après les Évangiles synoptiques)," *RoczTeolKan* 18 (3, '71) 61-76.

Analysis of the Synoptic accounts of the Gerasene demoniac (Mt 8:28-34 parr.), healing of the paralytic (Mt 9:1-8 parr.), Jesus' walking on the water (Mt 14:22-23 parr.), raising of the widow's son at Nain (Lk 7:11-17) and the visit of the women to the empty tomb (Mt 28:1-10 parr.) bears out the affirmation that the fear indicated in these instances led those involved to acknowledge their lowly situation and ultimately to give praise to God. Mark emphasizes this fear—perhaps at the encouragement of Peter—and demonstrates thereby that he reworks traditions of Mt and Lk, and not vice versa.—J.P.

### *Matthew*

110r. W. F. ALBRIGHT AND C. S. MANN, *Matthew* [cf. *NTA* 16, pp. 234-235].

F. H. BORSCH, *Interpretation* 26 (3, '72) 359-360.—Despite its great awareness of OT backgrounds and its many linguistic insights, this commentary cannot be recommended for general use. The bibliography is far too scant, especially in its eschewing of most German scholarship and recent work on Matthew's redaction of the tradition. The level of transmission being discussed is often not clear, a factor affecting the translation as well, since insufficient note is taken of how early Christians might have understood particular expressions from a Semitic context. Conservative positions are taken without explanation, though commonly with adverse comment on the psychological bias of those who would disagree.—J.W.D.

111r. O. DA SPINETOLI, *Matteo—Commento al "Vangelo della Chiesa"* (Assisi: Cittadella, 1971), 718 pp.

G. LEONARDI, "Pregi e limiti del recente commento a Matteo di Ortensio da Spinetoli," *PalCler* 51 (8, '72) 475-486.—The volume is the most complete and up-to-date commentary on Mt which has appeared in Italian. While it presents a rich survey of interpretations upon recent controversies, the author does not



always sufficiently evaluate conflicting opinions. Four groups of texts are briefly discussed in order to show the work's method and viewpoint: the Magi (Mt 2:1-12), the Matthean texts on divorce (Mt 5:32; 19:9), the Promise of the Primacy (Mt 16:13-20), and the Easter events (Mt 28).—J.J.C.

112. L. SWAIN, "Preaching from the Lectionary in 1972: The Gospel According to St Matthew," *ClerRev* 57 (6, '72) 432-438.

Matthew is more committedly Jewish than the other Evangelists. He presupposes a knowledge of Jewish ideas and institutions, and he orders his material and argues in a typically Semitic fashion. His good news is that the rule of God has arrived in the person and work of Jesus, only in an unexpected way. For Matthew, Jesus is Son of Abraham, Son of David, Son of Man, Servant and Son of God. Because he understands that God's rule involves a visible people, Matthew is also the most "ecclesial" of all the Evangelists.—D.J.H.

113. [Mt 1:18-25] I. BROER, "Die Bedeutung der 'Jungfrauengeburt' im Matthäusevangelium," *BibLeb* 12 (4, '71) 248-260.

The NT witness to the virgin birth is found clearly and unambiguously expressed only in Lk (whom we do not treat here) and in Mt 1:18-25. An analysis of this pericope (which seems neither to come from a pre-Matthean tradition nor to have been written primarily for the purpose of defending the virgin birth against attack, as some authors have suggested) reveals that Matthew is concerned only with the conduct of Joseph up to the time of the birth in order to affirm that the virgin has given birth as foretold by Yahweh through the prophet. Though Matthew clearly affirms, he nowhere particularly emphasizes, the virgin birth; he seems rather to presuppose it as a fact taken for granted. Its main purpose is to describe the birth of Jesus as a creating act of God, and Jesus himself as Son of God. Thus we cannot rightly presume to place the affirmation of the virgin birth on the same level with that of Jesus' divine sonship.—R.J.D.

114. [Mt 2:1-12] R. A. ROSENBERG, "The 'Star of the Messiah' Reconsidered," *Biblica* 53 (1, '72) 105-109.

To Jewish savants seeking to divine the advent of the messiah the conjunction of Jupiter and Saturn (as in 7 B.C.) was very important. Since one of the epithets for Saturn in the Babylonian astrological tradition was "star of justice and right" and, since Jewish astrology and astronomy called the planet Jupiter *Sedeq*, both planets would call to mind the justice of which the messiah is to be the instrument. Also, it is possible that the conjunction of Saturn and Jupiter signified the transfer of power from one planetary daemon to another. Thus Saturn would represent Yahweh while Jupiter would represent his son, the messiah.—D.J.H.

Mt 3:11, cf. § 17-139.

115. [Mt 4:1-11] J. A. KIRK, "The Messianic Role of Jesus and the Temptation Narrative: A Contemporary Perspective (concluded)," *EvangQuart* 44 (2, '72) 91-102. [Cf. § 16-874.]

In the second temptation (Mt 4:5-7; Lk 4:9-12) Jesus is urged to interpret his messianic role in a politically activist way, while in the third temptation (Mt 4:8-10; Lk 4:5-8) he is led to decide how he would interpret the voice heard at his baptism. The first temptation shows a marked invitation toward accepting the quietistic role of the Sadducean collaborationists; the other two are set within the context of the Zealot anticipation of the kingdom. Jesus' acceptance of his messianic ministry as Servant means that he deliberately chose the cross as the way in which the kingdom would be brought in.—D.J.H.

Mt 4:1-11, cf. § 17-140.

116. G. M. SOARES PRABHU, "Matthew 4:14-16. A Key to the Origin of the Formula Quotations of Matthew," *IndJournTheol* 20 (1-2, '71) 70-91.

Two principal solutions are proposed to explain the aberrant text form of the formula quotations of Mt: a lost *Vorlage* (an Aramaic text, a Greek Targum, a non-Masoretic Hebrew version or a testimony book) or the Evangelist's having fashioned his own translation to suit his Gospel. A detailed study of Mt 4:14-16 indicates that the passage is "a Christologically oriented interpretation-translation of the original Hebrew" made to function as a quotation. The use of the LXX, if any, to form the quotation is probably the writer's reminiscence of the Septuagintal style. Matthew's other formula quotations probably have a similar origin. They are not taken from a lost *Vorlage* or a hypothetical testimony book but are the theologically weighted creation of Matthew the Targumist.—J.J.C.

- 117r. [Mt 5—7] H.-T. WREGE, *Die Überlieferungsgeschichte der Bergpredigt* [cf. *NTA* 12, p. 398; § 15-488r].

P. HOFFMAN, *TheolRev* 68 (2, '72) 115-117.—The divergencies between Mt and Lk which W attributes to oral tradition are often as plausibly or even more plausibly assigned to the redactional activity of the Evangelists. While some differences must be explained by supposing a more developed form of Q or further editorial work or even influence from oral tradition, these instances are not enough to refute the Q hypothesis. On the other hand, W's position does not explain adequately the great similarities between Mt and Lk.—D.J.H.

118. [Mt 6:9-13] S. VAN TILBORG, "A Form-Criticism of the Lord's Prayer," *NovTest* 14 (2, '72) 94-105.

Eschatological exegesis fails to do justice to the history of the text of the Lord's Prayer, whose basic ingredients are at hand in three formulae in Mark's Gethsemane recital: *abba ho patēr* (14:36); *ou ti egō thelō alla ti sy* (v. 36);



and *proseuchesthe hina mē elthēte eis peirasmon* (v. 38). Modifications of phrasing in Mt 26:36-46 and Lk 22:39-46 support the probability that the Lord's Prayer, unknown in Mark's congregation, originated in liturgical reflection on the Gethsemane episode, and some form of it influenced Matthew's and Luke's recitals of that episode. The hypothetical core was expanded under influence of the Jewish prayer *Qaddish yatom* and of prayer-logia of Jesus that were attracted by the Jesus-logion concerning *peirasmōs*. These main outlines of the Lord's Prayer underwent final transformation in the redacted form now found in Mt 6:9-13.—F.W.D.

119r. [Mt 9:27-31] A. FUCHS, *Sprachliche Untersuchungen zu Matthäus und Lukas* [cf. *NTA* 16, p. 121].

M. D. GOULDER, *JournTheolStud* 23 (1, '72) 197-200.—F offers a linguistic study, and with some qualifications it is a good one. A major weakness is that he does not take the textual variants seriously. Also, he does not seem to recognize that his linguistic technique has not explained why there are two blind men or why the story of the blind men is told twice. Finally, can we not equate the second edition of Mk with Mt?—D.J.H.

120r. ———, *Idem*.

H. MERKEL, *TheolLitZeit* 97 (3, '72) 190-192.—The cautious and careful discussions of Mt 9:27-31 and Lk 21:14-15 are valuable, and the conclusion that in both texts we are dealing with redactional elements is convincing. But the general thesis that Matthew and Luke used a second edition of Mk is not convincing. Close analysis of Mt 8:23-27/Lk 8:22-25 (= Mk 4:35-41), where F sees indications of the use of the second edition of Mk, shows that the agreements can be explained adequately by the two-source theory.—D.J.H.

121. M. CONTI, "Il mandato di Cristo alla Chiesa (Mt. 10, 7-8.11-15)," *Antoniano* 47 (1, '72) 17-68.

The missionary discourse of Mt 10 explains and clarifies the command of Christ to his church, the means of fulfilling it, and the purpose of the church's mission which is to establish the reign of God throughout the entire world and to promote the glory of God the Father. Among the means and norms for the apostolate are these: The church must proclaim the reign of God and also the necessity of man's conversion. Preaching is to be entrusted to individuals sent forth by Christ and endowed with his power and authority. The apostles must proclaim the need of conversion which implies faith in Christ, obedience to the gospel and a radical change in one's attitude toward God, the neighbor and earthly goods. Prayer must be joined to preaching, and to avoid any trace of avarice the disciples should give freely what they have freely received. The success or failure of their mission may not depend upon their efforts, but on the part of the apostles there should be a total commitment to their task.—J.J.C.

122. M. VIDAL, "Seguimiento de Cristo y evangelización. Variación sobre un tema de moral neotestamentaria (Mt. 10, 34-39)," *Salmanticensis* 18 (2-3, '71) 289-312.

For Matthew, the missionary and apostle is a Christian par excellence who should therefore be a faithful follower of Christ, and this theme appears clearly in part of the Evangelist's mission sermon (Mt 10:34-39). The logion of 10:39, situated in the context of suffering, urges missionaries to sacrifice their lives for the gospel if necessary. But the Christological motivation which gives a Christian meaning to this sacrifice is nevertheless colored more by the eschatological consideration, the promise of definitive salvation.—J.J.C.

123. [Mt 12:31-32] M. Bellet, "L'Irrémissible ou le péché sans pardon," *Christus* 19 (74, '72) 261-268.

Mt 12:31-32 seems to carry Christ's severity to a perplexing extreme. Its context is polemical. But what is really involved here is the actual relation to Jesus as the other, as the word of life. The terrible saying of "the sin against the Spirit" remains God's ultimate appeal to man through Christ when man has already broken off the dialogue. Christ is absolutely the liberator of man, but this liberation begets a great risk which is at the root of our anguish. The only genuine peril in this anguish is its turning to despair.—S.B.M.

124. S. LÉGASSE, "L'épisode de la Cananéenne d'après Mt 15,21-28," *BullLit Eccl* 73 (1-3, '72) 21-40.

Mark did not invent the account (7:24-30) whose particularist accent ill suits the purpose of his work. In general this pericope seems to have come down to us in a form close enough to the original. Its primary accent, however, has been modified in favor of the essentially Christological doctrine of the second Gospel. But as usual Matthew treats his source with great liberty, introducing here two relevant changes in vv. 21-22a and 22b-28a. The whole incident takes place inside the territory of Israel; but, while the people of Israel oblige Jesus to "withdraw" from them, the Gentiles, in the person of the "Canaanite" woman, come closer to him. The "Canaanite" (a *hapax* in the NT) "came out" (v. 22) from that region. The dialogue, in typical Matthean tripartite form, consists of three petitions with corresponding responses. Jesus' response calls to mind Mt 10:5b-6, which is probably derived from the formula here in 15:24 (cf. 5:17). The whole incident might well reflect the actual situation of Mt, revealing the triumph of faith over the repugnances felt by Judaeo-Christianity. The passage can thus shed light on the origin of the Matthean community and the milieu of the first Gospel.—S.B.M.

- 125r. [Mt 17:22—18:35] W. G. THOMPSON, *Matthew's Advice to a Divided Community* [cf. *NTA* 15, pp. 242-243; § 16-863r.]

J. D. KINGSBURY, *Biblica* 53 (1, '72) 152-156.—The strength of T's monograph is that it is a very exact and detailed piece of literary analysis. How-



ever, T badly misconstrues the structure of Mt. The references to Galilee and Capernaum do not have structural significance for the outline of the Gospel. The passage is best associated with Jesus' journey to Jerusalem and his suffering, death and resurrection (16:21—28:20). In 17:22-23 the divine necessity is primary while Judas' agency is only secondary; also, there may well be an allusion to the Suffering Servant here. By challenging the view that Mt is more favorable to the disciples than Mk, T discounts one of the most assured results of redaction-critical analysis. Finally, the "vertical analysis" is more valuable and fruitful than the "horizontal analysis."—D.J.H.

126. [Mt 21:12] P. COLELLA, "Cambiamonete," *RivistBib* 19 (4, '71) 429-430.

With reference to Mt 21:12; Mk 11:15 and Jn 2:15 it is commonly held that money-changers used to change Greco-Roman coins into Jewish money for payment of the Temple tax. This is completely false, because at the time no Jewish coins were minted. Foreign coins minted by Herod and his successors as well as Tyrian ones were in large circulation notwithstanding their pagan motifs (Mt 17:24-27; 22:15-22; Mk 12:13-17; Lk 20:20-26). This is confirmed by texts from rabbinic literature and Hebrew legends. Money-changers were there to exchange money, local or foreign, into the didrachma, but not into any nonexistent special sacred money.—C.S.

127. [Mt 25:1-13] J. F. WALVOORD, "Christ's Olivet Discourse on the End of the Age. The Parable of the Ten Virgins," *BiblSac* 129 (514, '72) 99-105. [Cf. § 16-866.]

The context shows that the Parable of the Virgins is related to Christ's second coming to establish his earthly kingdom. The lack of oil symbolizes unpreparedness for the bridegroom's coming. Since the work of the Spirit in an individual is non-transferable, the wise virgins properly state that they cannot give of their oil to the foolish virgins.—D.J.H.

128. [Mt 25:14-30] J. F. WALVOORD, "Christ's Olivet Discourse on the End of the Age. The Parable of the Talents," *BiblSac* 129 (515, '72) 206-210.

The parable shows that stewardship is always reckoned according to faithfulness. It is not how much, but how faithful. The works of the servants are evidence of their faith.—D.J.H.

129. [Mt 25:31-46] D. H. THEBEAU, "On Separating Sheep From Goats," *ChristToday* 16 (22, '72) 1040-41.

Those who use Mt 25:31-46 as evidence that the primary criterion on which we are judged is our humanitarian concern are guilty of faulty exegesis. The Son of Man is addressing the Gentiles (v. 32). Their service is judged according to the attitude they have to Christ. The brethren are those whom Christ sends forth in his name. The Son of Man is saying that the Gentiles, to whom he sent forth his disciples, are to be judged on the basis of how they received those whom he sent.—D.J.H.

Mt 26:26-28, cf. § 17-148.

Mt 26:28, cf. § 17-149.

130. J. ZUMSTEIN, "Matthieu 28:16-20," *RevThéolPhil* 22 (1, '72) 14-33.

Matthew's exposition of the master-disciple relationship is a striking instance of theologically based redaction of the traditions about Jesus. The principal movements in 1st-century Judaism were all founded upon the master-disciple pattern, and Matthew's choice of categories thus permits him to define Christian faith even more sharply over against his environment. Mt 28:16-20, if not the key to the Gospel, is at least an outstanding summary, and it reveals the essentials of the Evangelist's ideas on discipleship.

This pericope brings together two separately transmitted sections, vv. 16-18a (apparition) and vv. 18b-20 (declaration). The latter unites three formerly independent logia: (a) the revelation of Jesus' omnipotence (v. 18b), (b) the mission-charge to the disciples (vv. 19-20a) and (c) Jesus' promise of help (v. 20b). Analysis of the passage's terminology makes apparent the heavy overlapping between redaction material and pre-Matthean tradition. It is, then, an original composition, and representative of his theology. The search for a new certitude about the resurrection is met with an affirmation of the identity of the earthly Jesus with the risen Lord, and of the consequent identity of discipleship in any later generation with discipleship in the first. The life of Jesus and the age of the church flow together with no break in between.—J.W.D.

### Mark

131. G. BLOCHER, "Menschenmeinung oder Gotteswort," *KirchRefSchweiz* 128 (9, '72) 130-134; (10, '72) 146-149.

While the word *kēryssein* plays a major role in describing the activity of John the Baptist and Jesus in Mk 1, subsequently the term is not used to describe Jesus' activity. The point is that Jesus' life, passion, death and resurrection are the subject of all Christian proclamation. As the Gospel proceeds, the task of preaching passes from John and Jesus to the Twelve and others who will respond to the call of Jesus. Mark's view of proclamation suggests that preaching has both human and divine aspects.—D.J.H.

132r. H.-W. KUHN, *Ältere Sammlungen im Markusevangelium* [cf. *NTA* 16, p. 121].

J. H. ELLIOTT, *CathBibQuart* 34 (3, '72) 368-371.—"The work is impressive in its methodological clarity and precision, its bibliographical breadth, and its cautious restraint." K, however, has not shown why *Lebensordnung* is a more appropriate term for Mk 10:35-45 than "catechetical instruction," since the latter usually contains elements of the former. Also, his discussion of the possible collection in Mk 4:35—6:52 in relation to Markan structure is not altogether convincing.—D.J.H.



133. F. NEIRYNCK, "Duplicate Expressions in the Gospel of Mark," *EphTheol Lov* 48 (1, '72) 150-209. [Cf. § 16-869.]

The phenomenon of duality has its place in Markan exegesis and has called forth a variety of evaluations. The duplications in grammatical usage, the double expressions and double statements, the correspondences within a pericope and the structuring of the Gospel are sufficiently homogeneous to give a strong impression of the unity of Mk. When one part of a double expression is selected by Matthew and the other by Luke, this is not merely accidental; this fact is no reason to reject from the original text of Mk the characteristic duplicate expressions. The two-step expressions used to describe time and place seem to form an original unity and may be typical for Mark's way of thinking and writing. Also, the double questions, the antithetic parallelisms, and the use of *oratio obliqua* and *oratio recta* are further evidence for the double-step scheme in Mk. In each particular case the source critic has to reckon with the possibility that the composite expression reflects the author's own manner of writing.—D.J.H.

134. J. S. SETZER, "A Fresh Look at Jesus' Eschatology and Christology in Mark's Petrine Stratum," *LuthQuart* 24 (3, '72) 240-253.

Analysis of the twelve passages in Mk where Peter is mentioned by name may allow us to discover the Petrine stratum in the Gospel. In these passages there are no claims made by Jesus, or accepted by him, which picture him as anything more than a mortal with special psychic and personality gifts, who has been commissioned by God to a special task. Apocalyptic parousia or final judgment elements, legalistic utterances about reward and punishments, and talk about divine predestination are not at all integral to the material. Realized eschatology is far more consistent with the outlook of these passages.—D.J.H.

135. H. SIMONSEN, "Zur Frage der grundlegenden Problematik in form- und redaktionsgeschichtlicher Evangelienforschung," *StudTheol* 26 (1, '72) 1-23.

In contrast with the form-critical conclusions drawn by R. Bultmann and M. Dibelius, Mk 2:1-12 is better explained as a story in which the healing is subordinated to the forgiveness of sins, 2:13-17 is better seen as an original unity, and 2:18-20 is concerned more with the time of the Messiah as the time of joy than with the church's practice of fasting. These and other tradition-historical considerations argue against Bultmann's view that the controversy-stories were collected and edited in Hellenistic communities where, in fact, their subject matter had little or no relevance. Also, his view that the Hellenistic Christ-myth was imposed upon the Jesus-tradition to give it unity rests on the unjustifiably sharp distinction between the historical Jesus and the Christ of faith.

In redaction-criticism it is important to distinguish between traditional and redactional elements. There are indications that in forming his "messianic

secret" motif Mark was influenced by the tradition. Moreover, Mk 1:45 and 7:36 suggest that Mark himself thought that the secret could not be concealed. By including the parables Mark implies that his readers now share in the secrets destined for the elect. The disciples' failure to comprehend Jesus emphasizes the contrast between their situation and that of the church; the motif was already present in the tradition (cf. 9:33-37; 10:35-45). In form- and redaction-criticism we must always be conscious of the continuity between Jesus and the tradition and between the tradition and the final redaction.—D.J.H.

136. J.-M. VAN CANGH, "La Galilée dans l'évangile de Marc: un lieu théologique?" *RevBib* 79 (1, '72) 59-75.

The term "Galilee" is almost exclusively redactional. When Mark writes his Gospel shortly after 70, Galilee is pagan. Jesus' Galilean mission represents the universality of the Christian mission.

The redactional verses, Mk 14:28 and 16:7, are a key to Mark's understanding of Galilee. Just as Jesus precedes his disciples from Galilee to Jerusalem (10:32), so the risen Lord precedes them from Jerusalem to Galilee (14:28; 16:7). The first journey led to Jerusalem and the passion, the second to Galilee and the universal mission. The Galilean mission of Jesus was a hidden epiphany; the actual mission of Mark's community is conducted in the light of the resurrection which has lifted the messianic secret.

"You will see" (16:7) cannot be reduced to the neat dichotomy: either apparitions or parousia, for it includes both. Mk 16:7 (14:28) signifies at the same time the present time of missionary work, the past of the apparitions of the risen Lord, and the future of the expected parousia.—R.J.K.

137. J.-M. VAN CANGH, "Les sources de l'Évangile: les collections pré-marciennes de miracles," *RevThéolLouv* 3 (1, '72) 76-85.

Two studies have recently been devoted to pre-Markan collections: H.-W. Kuhn, *Ältere Sammlungen im Markusevangelium* (1971) and P. J. Achtemeier, "Toward the Isolation of Pre-Markan Miracle Catenae" [§ 15-523]. In their search for pre-Markan sources both authors indulge in too much hypothesis, and the different conclusions reached force us to examine the work of the redactor more closely. Form-criticism, which Kuhn uses extensively, does not of itself suffice to establish a collection of pre-Markan narratives. Furthermore, the division between tradition and redaction is frequently difficult to determine. On the other hand, Achtemeier sometimes wrongly concludes that two narratives were connected in a pre-Markan state, arguing from a verse which is in great part due to the redactor (e.g. Mk 5:1, 21, 43). Consequently it appears that the discovery of pre-Markan collections depends directly on the results attained by research on the redaction-history of Mk.—J.J.C.

- 138r. T. J. WEEDEN, *Mark—Traditions in Conflict* [cf. *NTA* 16, p. 243].

J. P. MARTIN, *Interpretation* 26 (3, '72) 361-362.—The "rather clever thesis" that Mark composed a programmatic denigration of the Twelve in order to



attack a divine-man Christology and substitute for it a suffering-Son-of-Man Christology "is enthusiastically argued, but the theory often overwhelms the exegesis." Scholars who support the thesis are warmly praised, none more so than J. Schreiber, whose exegesis of the Markan crucifixion story is simply impossible. E. Best, C. H. Dodd, H. Gese and C. Maurer are ignored altogether. No account is taken of Jewish backgrounds, and scholars from Luther to E. Auerbach have instructed us on the differences between the Evangelists and Livy. There are many other questionable features of the book, several of which are mentioned here. "If this book is an example of trajectory methodology, exegesis faces a difficult future." Mk has become a code book for which only the academician knows the key; it is thus lost to church proclamation.—J.W.D.

139. [Mk 1:8] J. D. G. DUNN, "Spirit-and-Fire Baptism," *NovTest* 14 (2, '72) 81-92.

A number of facts suggest that John's baptism (Mk 1:8; Mt 3:11/Lk 3:16) conveyed a message both of grace and of punitive judgment. Evidence also indicates that these two views are expressed in terms of the Spirit as well as of fire. Prophetic passages in the OT vary in the denotation of *ruah*, which at times represents judgment, at other times blessing. If the data in the *Testaments of the Twelve Patriarchs* for an unanticipated donation of the Spirit by the messiah is discounted, there remains the probable evidence of the Qumran reading of Isa 52:14 f. and of 1QS 4.21, suggesting juxtaposition of a Spirit-anointing messiah and an eschatological outpouring of the Spirit. Influenced by the Qumran sect, John linked the two and spoke of the messiah's bestowal of the spirit under the powerful figure of a baptism in Spirit-and-fire.—F.W.D.

140. [Mark 1:12-13] J. I. GONZÁLEZ FAUS, "Las tentaciones de Jesús y la tentación cristiana," *EstEcl* 47 (181, '72) 155-188.

The conclusions thus far reached by scholars concerning the temptation of Jesus may be summed up: the narrative arose in the Judaeo-Hellenistic catechesis; the interpretation of the facts sees them as typifying various stages in Jesus' own life; Jesus was really tempted, and the content of the temptations was the choice between various forms of messianism, even though the actual form of the temptations was the work of the community. Considering the OT background and contents of the temptations, Jesus is seen as the true Israel, as our chosen representative. As the temptations are an option between the forms of messianism they can be further seen in Mt as the temptations of "religion," of prestige and of power. Consequently, for the Evangelists this pericope is really the point of departure in Christology.—S.B.M.

141. [Mark 4:1-34] J. W. PRYOR, "Markan Parable Theology. An Inquiry into Mark's Principles of Redaction," *ExpTimes* 83 (8, '72) 242-245.

Mk 4 contains two independent traditions of the parables of Jesus, each with its own theology. The pre-Markan tradition saw them as a literary device in-

tended to be understood only by the elect to whom Jesus interpreted their meaning (4:11-12, 33-34). In contrast to this "privilege theology," the parables of 4:21-32 have an "insight and warning theology" which Mark adopts as his own attitude to the parables. In order to cancel the effect of the traditional "privilege theology" Mark has then inserted 4:9 and 13.—D.J.H.

Mk 4:28, cf. §§ 17-24—30.

142. [Mk 4:35—8:26] P. J. ACHTEMEIER, "The Origin and Function of the Pre-Markan Miracle Catenae," *JournBibLit* 91 (2, '72) 198-221. [Cf. § 15-523.]

The OT accounts of wondrous acts, particularly those reported of Moses, but including those attributed to Elijah and Elisha, are closer in kind to the individual miracles contained in the catenae, their order, and the origin of a cycle of miracles as such, than the sort of miracle-stories reported of Hellenistic wonder-workers. Given the epiphanic character of the stories contained in the catenae, one of their functions would have been to point to Jesus as a kind of *deus praesens*, as one in whom the divine power is at work. Several factors suggest that the pre-Markan miracle catenae have their *Sitz im Leben* in the Eucharistic liturgy which used epiphanic events in the life of Jesus to give substance to the epiphanic interpretation of the Eucharistic meal. From what we know of Paul's opponents in 2 Cor, the *theios anēr* Christology which is presupposed in the catenae was quite popular in primitive Christianity; the Eucharist celebrated by such groups would probably have been "a meal remembering with joy the risen Lord whose presence is celebrated each time the meal is shared." By relocating the miracles within the context of Jesus' earthly life, by inserting material in which Jesus is seen as the teacher-proclaimer (6:1-33; 7:1-23), and by obscuring the heavy emphasis on the bread with the inclusion of the fish (6:43; 8:7), Mark sought to cast the Eucharist in the framework of Jesus' last meal with his followers prior to his death and to call attention to the importance of Jesus' death.—D.J.H.

Mk 6:52-53, cf. §§ 17-24—30.

143. H.-J. VENETZ, "Widerspruch und Nachfolge. Zur Frage des Glaubens an Jesus nach Mk 8,27-10,52," *FreibZeitPhilTheol* 19 (1, '72) 111-119.

In this section of Mk the apostles' lack of understanding and their unbelief appears clearly, and Jesus' attitude and teaching are very instructive for us modern Christians. Fittingly the series of passages is framed by two cures of blind men; at the beginning the cure of the blind man in Bethsaida, and that of Bartimaeus at the end. This framework is very significant and also very consoling in view of the lively discussion between Jesus and his disciples and in view of the chasm which separates divine from human thinking, a chasm which we men cannot bridge. In the Markan section studied, the way to faith is shown



by example, and the command to believe and the way of following Christ are pointed out.—J.J.C.

Mk 11:15, cf. § 17-126.

144. R. BREYMEYER, "Zur Pragmatik des Bildes. Semiotische Beobachtungen zum Streitgespräch Mk 12, 13-17 ('Der Zinsgroschen') unter Berücksichtigung der Spieltheorie," *LingBib* 13-14 ('72) 19-51.

Theoretical and practical reflections about the pragmatics of pictures, especially about the semiotics of the picture of Caesar on the Roman coin mentioned in Mk 12:13-17.

(1) A catalogue of motifs in the text, arranged along the lines of S. Thompson, *Motif-Index of Folk-Literature* (1958). These motifs are then rearranged along the lines of V. J. Propp's structural analysis of "functions."

(2) The pragmatics of these "functions" is based on a system of communication media in our text, because the coin is a new medium in the verbal debate between Jesus and his opponents. The pragmatics of coins also implies connections between numismatics and rhetoric, and connections with the tactile medium, which is part of proxemics. Coins contain a "material language" and belong to a tactile or visual-verbal rhetoric; they use the optical medium in connection with the tactile and are related to emblematics—typographics as optical rhetoric! So the theoretical reflections are an apology for a new visual-verbal rhetoric, a science of persuasive communication.

(3) The text is analyzed also in respect of recent linguistic research on debate, the theory of argumentation, the theory of games (inaugurated by J. von Neumann), and the theory of least effort (used in economics as well as linguistics). The semantics of the argumentation in debates follows a graph of games (*Spielbaum*), which is identical with the graph of the text, so that the analysis of "functions" following the structural syntactics of L. Tesnière and the structural semantics of A. J. Greimas forms a unity with the analysis along the lines of the theory of games, debates and argumentation. This seems to be the special linguistic "basis" of this sort of text, so that the theoretical fundament of "Generative Poetics" is made precise for the debates (*Streitgespräche*). The text is in this case a semantic "game" between actors (*acteurs*) on a linguistic "basis," structured by actants, which are identical with the generative possibilities of argumentation (*ludemes*).—E.G.

145. G. SCHNEIDER, "Die Davidssohnfrage (Mk 12,35-37)," *Biblica* 53 (1, '72) 65-90.

The first half of the article presents a detailed summary of scholarly opinions on Mk 12:35-37. To the traditional unit (12:35b-37a) Mark added introductory and concluding pieces and placed the whole within the larger series of four haggadic questions (12:13-37). In 12:35b-37a we cannot be absolutely certain whether the Davidic sonship of the messiah is being contested or merely made relative. Since this direct manner of speaking about his status would be unusual

for the historical Jesus and since the OT is cited according to the LXX, the saying cannot go back to Jesus. Rather, it comes from a Hellenistic-Jewish community which responds to the claim that the messiah must be David's son with the argument that David himself called him *kyrios*. By adding 12:35a Mark has taken care to attribute the saying to Jesus and to place its utterance in the Temple. Since Jesus at his baptism was acclaimed "Son of God" and now reigns as Lord, the "Son of David" title had already been far surpassed according to Mark's theological perspective.—D.J.H.

146r. [Mk 14—15] E. LINNEMANN, *Studien zur Passionsgeschichte* [cf. § 16-889r].

J. MURPHY-O'CONNOR, *RevBib* 79 (1, '72) 121-125.—Summary. The methodology is faulty at points. Since L argues that Mark knew of no continuous passion account, she cannot presuppose in her literary criticism the Synoptic priority of Mk. Her application of the principle of internal coherence is much too rigid. The influence of OT motifs on Mk is sometimes grounded in similar general ideas and not in characteristic terminology.—R.J.K.

147r. ———, *Idem*.

K. SCHUBERT, "Studien zur Passionsgeschichte," *BibLiturg* 45 (1, '72) 33-41.—The author examines the passages which treat of the imprisonment of Jesus (Mk 14:32-52) and the trial before the Sanhedrin (Mk 14:55-64), not discussing the historical questions, but solely from literary, form-, tradition- and redaction-criticism. Her method is unfortunate; not that this criticism is defective in itself, but it must be combined with historical criticism. She errs in breaking up the unity of the pericopes. And there is no ground for refusing to see in Mk 14:55-64 a pre-Markan tradition which has preserved and retained in their correct sequence the essential elements of Jesus' trial. The charge of destroying the Temple and the statement that the witnesses did not agree fit in the context of the trial's beginning. The high point is reached with the question about Jesus' messiahship and his subsequent confession.—J.J.C.

148. [Mk 14:22-24] J. JEREMIAS, "'This is My Body . . .,'" *ExpTimes* 83 (7, '72) 196-203.

First the significance of table-fellowship, especially for Jews and Christians, is explained. Then the Eucharistic words are analyzed, and finally their meaning studied. The supper, according to the Synoptics, was a Passover meal, and when Jesus interpreted the bread and wine he was doing nothing more than fulfilling his responsibility as *paterfamilias*. As the Suffering Servant he indicates that he gives his life for the many and that his atoning death inaugurates the New Covenant. "To summarize: Jesus' Last Supper must not be isolated. It is the last of Jesus' acts of table-fellowship with his disciples and it was, like all these acts of table-fellowship, an antedonation of the final consummation of God's kingdom. Here and now lost children could seat themselves at the Father's table.



"The particular characteristic of his last act of table-fellowship consists in this, that Jesus uses the grace before and after eating to give his disciples one after another the additional, personal assurance that they share in the kingdom because they belong to the many for whom he is about to die."—J.J.C.

149. [Mk 14:24] W. PIGULLA, "Das für viele vergossene Blut," *MünchTheol Zeit* 23 (1, '72) 72-82.

Is *hyper* (*peri*) *pollōn* in Mk 14:24 (and Mt 26:28) correctly translated as "for all"? The claim that "many" is the equivalent of "all" in Hebrew and Aramaic is proved false in many OT passages. In particular, in Isa 53:11-12 (to which Jesus alludes in the words over the cup) the "many" are clearly the saved people of God rather than people in general. Furthermore, it is not at all certain that 1 Tim 2:6 (*hyper pantōn*) is an interpretation and correction of Mk 10:45 (*anti pollōn*). In fact, both Mk 10:45 and 14:24 (Mt 26:28) may be expressing the actual result of Jesus' activity—the salvation of many, but not all, men. Since real doubt exists regarding "all" as a translation for *pollōn*, it would be better to use "many" in current liturgical texts.—D.J.H.

150. J. W. E. DUNN, "The Text of Mark 16 in the English Bible," *ExpTimes* 83 (10, '72) 311-312.

Westcott and Hort are surely right in their view that both the shorter and the longer endings to Mk are additions intended to supply the want of a proper ending to the story. Their conclusion has been accepted in the RSV. It is difficult to understand what led the NEB translators to give both the longer and shorter endings the appearance of being part of Mk's true text.—D.J.H.

151. E. GÜTTGEMANNS, "Linguistische Analyse von Mk 16, 1-8," *LingBib* 11-12 ('72) 13-53.

The structural analysis of "Generative Poetics" shows the surprising effectiveness of the modern linguistic theory of discourse (*Textlinguistik*), of the structural semantics of A. J. Greimas, of the structural syntactics of L. Tesnière (especially of the theory of "actants"), of the semiotic of illocutionary acts, and of the structural folklore analysis inaugurated by the Russian formalist V. J. Propp. The analysis is an application of the distinction made by H. Weinrich between a "world of fiction" and a "world of dialogue" or direct communication. Our text is a mixture of both "universes of discourse" (E. Coseriu) and arranges the semiotic relations of all parts and aspects of the generative productivity, named "text," by means of a special "grammar" of this sort of text. This "grammar" is the syntactical "deep structure" (N. Chomsky) of the "object" of the text, namely the message of the resurrected Jesus, so that the "grammar" and the "theology" of this text form a methodological unity.—E.G. (Author.)

152. P. W. VAN DER HORST, "Can a Book End With *GAR*? A Note On Mark xvi. 8," *JournTheolStud* 23 (1, '72) 121-124.

The argument that a book cannot end with the word *gar* is absolutely invalid.

A two-word sentence in which one word is *gar* must end with *gar*; if that sentence happens to be the last one in the book, it ends the book. In fact, Plotinus ends his 32nd treatise (= *Ennead* 5. 5) with *gar*. The least that can be said is that Porphyry, who edited Plotinus' writings, did not shrink from making a treatise end with *gar*. Moreover, Plotinus himself seems already to have made a caesura at the places where Porphyry later separated the books.—D.J.H.

153. [Mk 16:9-20] G. W. TROMPF, "The First Resurrection Appearance and the Ending of Mark's Gospel," *NTStud* 18 (3, '72) 308-330.

There are two apparently conflicting traditions about the first appearance of the risen Lord: some writers give Peter pride of place (1 Cor 15:5; Lk 24:34; the late 2nd-century *Gospel of Peter* 13.57—14.60), while others connect women with the first appearance (Mt 28:9-10; Jn 20:11-18; Mk 16:9). Mt 28:9-10 together with Ignatius, Justin, etc. furnishes material which permits us to reconstruct the original ending of Mk: Jesus meets the fearful disciples, saying "Peace! Do not be afraid. Why have you no faith? See, it is I. Go and tell my brethren that I am going into Galilee; there they will see me."

A hypothetical history of the original Markan ending is then given. In the early church, appearances of the risen Lord had much authority value for the different leaders and many Christians would have understood the first Gospel as contradicting the accepted tradition. The granting of the first appearance to a member of Jesus' family (among others) with no appearance to Peter and/or the apostles presented difficulties which combined both factual inconsistencies and the tensions of ecclesiastical politics. Hence the two major traditions concerning the first apparition emerged through the critical situations conventionally dated to the fourth decade A.D. which involved the leadership of the church and the extent of the Gentile mission.—J.J.C.

### *Luke*

154. J. DUPONT, "L'après-mort dans l'oeuvre de Luc," *RevThéolLouv* 3 (1, '72) 3-21.

Without entirely eliminating the idea of an imminent end of the world, Luke puts great stress on Christian hope and exhibits special interest in the lot of the individual after death. The body of the argument for this position is found in the examination of three principal passages: Lk 12, Lk 16 and Lk 23:43 (the promise of paradise to the good thief). Not all the texts have the same probative value, but taken as a whole they demonstrate clearly that the Evangelist was deeply concerned with the fate of the individual after his death. This individual eschatology coexisted with Luke's general or collective eschatology, though he has not made clear the relation between the two. In contemporary thought the closest parallels to the Evangelist's individual eschatology are found in *1 Enoch*.—J.J.C.



155. C. H. GIBLIN, "Discerning Gospel Genre," *Thought* 47 (185, '72) 225-252.

The article analyzes Lk in an effort to determine what the Gospel genre is. The dynamic, integrating principle in the composition of a Gospel is faith in Jesus as focused on the passion-resurrection. A Gospel is a person-centered act of understanding rather than a thing-centered one, like a theme, concept or model. Luke states that he is writing a religious history, a personal development of "events fulfilled among us (1:1-4)." In the central section of his Gospel (9:51—19:27) he gathers the lived experience and teaching of the ascended prophet in relation to his disciples who live in the period between his departure and return. In the earlier sections Luke shows how Jesus covers the whole of Palestine in the power of the Spirit and how he calls disciples to share in the missionary work of preaching the kingdom. The ultimate unifying principle is the lived experience of Jesus in relation to God and men. Throughout the passion-resurrection we are brought to think of Jesus in the perspective of a heavenly triumph through misrepresentation or lack of understanding. "Whereas other historians may be guided by an ideology or a thesis, Luke is guided by the mystery of the departed (ascended) Jesus."—D.J.H.

156. H. A. GUY, "Did Luke Use Matthew?" *ExpTimes* 83 (8, '72) 245-247.

If Luke had a copy of Mt before him, then at several points he must have adopted procedures which are completely at variance with what we know of him as an author and his special emphasis and interest. "It is more reasonable to assume that Luke was reproducing faithfully a source containing sayings of Jesus and that the parallels in Matthew represent modifications of the same or a similar source."—D.J.H.

157. G. M. LEE, "A Secondary Semitism," *NovTest* 14 (2, '72) 93.

Usage that is unliterary in one language may emerge at a dignified level in a cognate language. Thus the Behistun inscription, which includes a phrase literally rendered, "It was so the power he seized," presents a parallel to the "secondary Semitism" of the type *egeneto elthe* (common in Lk), discussed in Moulton, *Prolegomena*, pp. 16-17.—F.W.D.

- 158r. I. H. MARSHALL, *Luke: Historian and Theologian* [cf. *NTA* 16, pp. 240-241].

N. J. McELENNEY, *Biblica* 53 (1, '72) 156-158.—M does not answer the obvious question, How does the historian recognize that supernatural intervention is supernatural and not merely inexplicable? Also, it is questionable whether one can say that salvation is the key concern of Luke's theology. If there is such a single theme, it is probably the universality of salvation rather than the offering of salvation. The book would have been better if H. Conzelmann were less often the target, since his importance is not so great as M evidently imagines. "The total impression one derives from this book . . . is that of a

biblical theology solidly rooted, judiciously assessed, and ably presented."—D.J.H.

159. R. SCHNACKENBURG, "Lukas als Zeuge verschiedener Gemeindestrukturen," *BibLeb* 12 (4, '72) 232-247.

Luke's writings give witness to different community structures: the primitive Jerusalem community dominated by the disciples of the Lord and showing as yet no distinction between charism and office; the Gentile-Christian community at Antioch with a clearer community structure and led by charismatic office-holders working both in unison and as individuals; a presbyteral leadership with a primarily pastoral function, with which Luke himself was familiar.

Thus, although the primitive communities do not provide us with absolute or normative organizational structures, they do give witness to principles and attitudes of enduring value. These are: (1) openness to change and development under the Spirit, guidance by the law of love, and a common faith in Jesus; (2) apostolicity and continuity with what Jesus taught; (3) various collegial forms of organization open both to the leadership of individual authoritative figures (e.g. Peter, Paul, Barnabas) and to the cooperation of the whole community; (4) the beginnings of hierarchical structures set up not for the sake of organization itself but for the sake of bringing about what Jesus wanted.—R.J.D.

160. [Lk 3:5] J. D. M. DERRETT, "'Every valley shall be exalted': borrowings from Isaiah in ancient India?" *ZeitRelGeist* 24 (2, '72) 153-155.

All the Indian instances of the motif of exalted valleys connect the phenomenon with a famous or a divine person. This fact suggests that the Indian instances derive from the Gospels with their association of the messiah and Isa 40.—D.J.H.

Lk 3:16, cf. § 17-139.

161. M. BYSKOV, "Verus Deus—verus homo, Luc 3.23-38," *StudTheol* 26 (1, '72) 25-32.

It is possible that Luke wished to draw a parallel between Jesus' genealogy and Moses' genealogy in Exod 6:14-25, but this would have been more effective if the list were placed after 4:30 or 4:44. By placing it between the baptism and the temptations Luke continues his theme that Jesus is both man among men and the unique revelation of the Father. Luke probably saw in Mk 1:13 ("he was with the wild beasts, and the angels ministered to him") an Adam-Christ typology as in Rom 5:12-21 and 1 Cor 15:22, 45-49. This seems to be the reason for his placing the genealogy going back to Adam in this position. After the genealogy, Jesus expresses his solidarity with all mankind by undergoing and resisting the temptations.—D.J.H.

Lk 4:1-13, cf. §§ 17-115, 140.



162. J. DELORME, "Luc v. 1-11: Analyse Structurale et Histoire de la Rédaction," *NTStud* 18 (3, '72) 331-350.

Recently exegetes have sought to discover what linguistics, especially structural analysis, can contribute to their field of study. The first part of this essay analyzes the different aspects which a text may present to the reader for, like an organ, a text can be speaking in more than one register at the same time. The results of this analysis are then applied to the strictly narrative structures of Lk 5:1-11. The second part examines the structural analysis in its relation to redaction of a passage. In this way the study illustrates how structural analysis and source criticism can be mutually complementary.—J.J.C.

Lk 6:20-49, cf. § 17-117r.

163. R. LAPOINTE, "L'espace-temps de Lc 9, 51-19, 27," *ÉglThéol* 1 (3, '70) 275-290.

In the Lukan journey section there are three space-time frameworks—historical, traditional, and literary or editorial. The literary or editorial space-time setting is not directly the time of Jesus, nor that of the primitive community, but that of the mission of the church until the parousia. The various incidents included in this section are so arranged that passages addressed to the disciples alternate with those which concern the enemies of Jesus (Pharisees and scribes), while the idea of the kingdom has a central place. Undoubtedly the literary genre of the Gospel depends on history but the events included are set within a three-fold spatial-temporal framework which encloses the good news like a threefold envelope.—J.J.C.

Lk 11:1-4, cf. § 17-118.

164. [Lk 16:9] P. COLELLA, "De mamona iniquitatis," *RivistBib* 19 (4, '71) 427-428.

The sentence *facite vobis amicos de mamona iniquitatis* (Lk 16:9) is a *crux interpretum*. This text seems to be in open contradiction to Mt 6:24; Lk 16:13; 2 Clement 6.1. The translators from Greek into Hebrew translate *bēmāmônâ*, but the Greek *ek* corresponds to *min*. This would give us *min hammāmônâ*, which we translate thus: "Also I say to you: make yourselves friends rather than *māmônâ*, the evil riches (*min* indicates an adversative comparative), so that when it fails you will be welcomed in the eternal habitations."—C.S.

Lk 21:14-15, cf. §§ 17-119r—120r.

Lk 22:19-20, cf. § 17-148.

165. J. F. A. SAWYER, "Why is a Solar Eclipse Mentioned in the Passion Narrative (Luke xxiii. 44-5)?" *JournTheolStud* 23 (1, '72) 124-128.

The phrase *tou hēliou ekleipontos* (or *eklipontos*) has strong MS authority and would normally refer to an eclipse. It is possible that the author of Lk

23:44-45 saw the eclipse of 24 November, A.D. 29, as a young man in Antioch or Asia Minor and later made use of this unforgettable experience in his description of Christ's death. The three-hour duration can be explained by the common tendency to perceive totality as lasting far longer than it actually does. The word *hōsei* may allude to the fact that the eclipse of A.D. 29 occurred at 11:15 A.M.—D.J.H.

166. B. PRETE, "L'annuncio dell'evento pasquale nella formulazione di *Luca* 24, 5-7," *SacDoc* 16 (63-64, '71) 485-523.

Luke seeks to set forth the paschal message as the first proclamation of the gospel and for that reason he omits details extraneous to that message, e.g. he does not, like Matthew and Mark, observe that the women at the tomb were frightened; he also omits apologetic details, e.g. Mt 28:5, "I know that you seek Jesus who was crucified." Furthermore, Luke makes the paschal message the climax to which all his perspectives point.

The Evangelist emphasizes the communion of life which Jesus had with his disciples during the period of the apparitions. It was perhaps the Hellenistic background of the writer and his readers that led him to describe the resurrection as a new life. According to Luke, Jesus with the resurrection continues to live and to work. In his resurrection passages Luke has a kerygmatic purpose composed of two elements: (a) Jesus is risen, (b) as he said. The Gospel also seeks to elicit faith and induce the readers to accept the paschal mystery.—J.J.C.

167. A. FEUILLET, "Les pèlerins d'Emmaüs (Lc 24, 13-35)," *NovVet* 47 (2, '72) 89-98.

The theological orientation and the historical reality of Jesus' appearance on the way to Emmaus are not incompatible. The account emphasizes the continuity between the apostolic preaching and the instructions of the risen Christ. Furthermore, the community is assured that Christ, though invisible, is present in the Eucharist. The many details in the account suggest that Luke had a good source at his disposal. Among the indications favoring historicity are Luke's ability as an historian to distinguish fact from fable, the importance of personal witness in the apparitions, the fact that the two disciples do not belong to the Twelve, the proper name Cleopas, the Semitic character of 24:18, and the tone of 24:25, which is reminiscent of certain sayings of Jesus.—D.J.H.

168. [Lk 24:13-35] E. P. GROENEWALD, "Jeremia 14:8-9 en Emmaüs" [Jeremiah 14:8-9 and Emmaus], *NedGerefTeolTyd* 13 (2, '72) 77-82.

In the light of Jer 14:8-9, the Emmaus event described in Lk 24:13-35 must be understood as "a proof from prophecy." Despite obvious differences in situation, there is a structural similarity between the two passages: into a situation of utter despondency, a ray of hope is introduced that finally leads to the joyful awareness of God's presence in the midst of his people. Further parallels lead



to the conclusion that Luke is describing a historical event but couches it in the framework of Jer 14—15. The prophecy of Jer thus becomes “experienced history” in the Emmaus event when related to the life, death, and resurrection of Jesus Christ.—B.C.L.

169. [Lk 24:36-43] M.-É. BOISMARD, “Le réalisme des récits évangéliques,” *LumVie* 21 (107, '72) 31-41.

There are enough similarities between Lk 24:36-43 and Jn 20:19-20 to conclude that both recount the same appearance of Christ to the disciples. While John has retained the fundamental simplicity of the original account, Luke has added details from other places in the tradition to emphasize the physical reality of the resurrected body and so combats the Greek view that it was merely the apparition of a ghost. Jn 20:24-29 also adds details which accentuate the realism of the appearance. The fact that here and in other accounts Jesus appears to men in another form and cannot be recognized without giving some sign of his identity argues against a simplistic equation between the resurrected body and a reanimated cadaver. From a literary viewpoint the resurrection appearances do not differ from the apparitions of angels or of God in the OT and NT. One cannot use the Evangelists' stress on the physical reality as decisive proof for Jesus' physical resurrection.—D.J.H.

### *John*

170. B. DE SOLAGES, “Jean, fils de Zébédée et l'énigme du ‘disciple que Jésus aimait,’ ” *BullLitEccl* 73 (1-3, '72) 41-50.

The traditional identification of “the disciple whom Jesus loved” with John the son of Zebedee has been recently questioned. But the astonishing silence of the Fourth Gospel on John (except for chap. 21) is remarkable and needs closer scrutiny. In the Synoptics, Peter apart, John is the apostle most often mentioned. He appears in very significant groupings of apostles. Toward the end of the Gospel account he appears alone with Peter (Lk 22:7-13; and cf. Lk 6:13-16 with the significant alteration in Acts 1:13). In the Fourth Gospel an apostle, unnamed by his proper name and unknown to the Synoptists, appears. Six of the seven episodes where the beloved disciple is mentioned in Jn are in the final period of Jesus' earthly life, and there he is closely associated with Peter. This convergence of evidence pushes us irresistibly to identify John the son of Zebedee with the disciple whom Jesus loved.—S.B.M.

- 171r. R. T. FORTNA, *The Gospel of Signs* [cf. *NTA* 14, pp. 349-350; §§ 16-581r—583r].

G. JOHNSTON, *The Spirit-Paraclete in the Gospel of John* [cf. *NTA* 15, p. 119; § 16-211r].

L. McMORROW, *IrTheolQuart* 39 (3, '72) 306-310.—Because it tackles the recurring question of how far authorship means redaction, Fortna's study may be the more permanent contribution. Yet he cannot totally overcome the hazard

of subjectivity in defining Johannine and non-Johannine material. Also, there is not enough evidence to draw conclusions about the stylistic unity of the source. The sharp distinction between the *Tendenz* of the source and that of the redaction does not satisfy all the evidence. Johnston's forte seems to be tracking down and arresting the hypotheses of others, but he establishes little on his own.—D.J.H.

172r. K. HAACKER, *Die Stiftung des Heils. Untersuchungen zur Struktur der johanneischen Theologie* (Stuttgart: Calwer, 1972), 210 pp.

I. H. MARSHALL, *EvangQuart* 44 (3, '72) 171-174.—H organizes the contents of Jn around the concept of Jesus as the historical founder of Christianity. By seeing problems clearly, by using new concepts where old ones have proved inadequate, by drawing in new evidence and by seeing old material in a fresh way the author has shown a pattern for research and provided a model of how to do it. Yet H retains Jn as an authentic witness to the real nature of Christianity as a historically founded religion at the cost of the literal accuracy of John's account of the events. Coming from a conservative author, this procedure raises questions concerning the infallibility of Scripture and the meaning of the designation "conservative evangelical."—D.J.H.

173. G. SEGALLA, "Rassegna di cristologia giovannea," *StudPat* 18 (3, '72) 693-732.

A comprehensive survey, which is practically a series of reviews, of Johannine literature since 1796. The first part studies the section on Johannine theology in theologies of the NT by P. Feine, G. B. Stevens, A. M. Hunter, R. Bultmann, W. Bousset, H. Conzelmann, A. Lemonnyer and M. Meinertz. Next, seven studies which treat Johannine Christology as a whole are discussed, the more recent ones being those by J. Dupont, J. E. Davey, E. M. Sidebottom and F.-M. Braun. The final section of the article deals with monographs on various aspects of the question—F. Mussner on hermeneutics; W. Thüsing and J. Blank on eschatology; G. P. Wetter, B. X. Joannides, E. Schweizer, S. Schulz and J. D'Souza on honorific titles and particular themes; E. Käsemann on Docetism and P. Borgen on anti-Docetism; and T. E. Pollard on the relation between Johannine Christology and the primitive church.—J.J.C.

174r. G. STEMBERGER, *La symbolique du bien et du mal selon saint Jean* [cf. *NTA* 15, p. 242; § 16-909r].

B. RIGAUX, *RevHistEccl* 67 (1, '72) 113-115.—This study is well documented, carefully constructed and substantial. Its main weakness is a lack of precision on the literary questions concerning Jn as a whole and its relation to 1 Jn. Also, S's understanding of symbol is deficient. How can one separate the final vocation of the believer from the mystical union to which the election and summons of the Son predestine him? Here he might have relied more on Jn 17.—D.J.H.



175. P. VARRO, "Lire saint Jean," *Évangile* 53 (4, '72) 5-58; (5, '72) 5-61.

After presenting a general introduction to Jn and describing its place in the NT, the articles focus on chaps. 6, 9, 13—16 and 17.

176r. D. W. WEAD, *The Literary Devices in John's Gospel* [cf. *NTA* 15, p. 360].

K. M. FISCHER, *TheolLitZeit* 97 (3, '72) 192-194.—Does the discussion of the Johannine concept of sign belong in this book? The double meaning in Aramaic underlying the title "Lamb of God" cannot be attributed to the Evangelist. It is doubtful whether those passages which speak of Jesus' birth from Joseph and his Galilean origin were intended as irony. The term *Bildwort* might express more accurately what W means by "metaphor." In general, the author has defined his task so narrowly that he avoids the major problems connected with Jn. Although he never makes his conservative viewpoint explicit, it can be perceived easily.—D.J.H.

177. [Jn 1:1-18] P. BORG, "Logos was the True Light. Contributions to the Interpretation of the Prologue of John," *NovTest* 14 (2, '72) 115-130.

English version of an essay which appeared first in Swedish [§ 16-913].

178. [Jn 1:29—2:12] L. P. TRUDINGER, "The Seven Days of the New Creation in St. John's Gospel: Some Further Reflections," *EvangQuart* 44 (3, '72) 154-158.

There is a close parallel between the seven days of creation in Gen 1—2 and the chronology of Jn 1:29—2:12: (1) the separation of light from darkness and the Baptist's witness in Jn 1:19-28; (2) the separation of the waters and John's baptism in 1:29-34; (3) the appearance of the dry land and the revelation to the people of the land in 1:35-39; (4) the great lights and Jesus and Peter as lights in 1:40-42; (5) the sea creatures and the call of the fishermen in 1:43-51; (6) the creation of man and the birth of the new humanity symbolized by the wedding at Cana in 2:1-11; (7) the sabbath and Jesus' rest in 2:12.—D.J.H.

179. J. A. GRASSI, "The Wedding at Cana (John II 1-11): A Pentecostal Meditation?" *NovTest* 14 (2, '72) 131-136.

In the post-exilic period Pentecost displays characteristics of covenant celebration and the giving of the Torah. *Jubilees* associates the feast of Pentecost closely with great covenants of the past. At Qumran all members of the community renewed, very probably at Pentecost, their fidelity to the Torah (1QS 2.19). John's recital bears the marks of a "Pentecostal meditation," with some striking similarities to the great outpouring of the Spirit at Pentecost (Acts 2). "The old wine has run out. The disciples, the brethren, and the mother of Jesus ask for the new wine of the Spirit. This is given through obedience to Jesus' word as the nucleus of the New Covenant. Through Jesus, God gives the Spirit

without measure to believers. Filled to the brim with the Spirit, they manifest his glory and bring the overflowing gift to others."—F.W.D.

Jn 2:15, cf. § 17-126.

Jn 6:51, cf. § 17-148.

180. G. CROCETTI, "Le linee fondamentali del concetto di vita in *Io.* 6,57," *RivistBib* 19 (4, '71) 375-394.

The difficulties encountered in the verse have already been felt in the past. The investigation leads to these conclusions: the theme of the comparison is life; hence the verse is divided into two parts giving it a Christological-sacramental meaning. The kernel of the assertion is that as the Son lives from the life of the Father, so the communicant lives from the life of the Son; around this fundamental assertion revolves all that is affirmed of the Father, the Son, life and the communicant believer. The Father, whose action through the Son is emphasized in the second part, dominates in the first part. The Son lives the life of the Father and mediates this life to the communicant. Life is transmitted only through the Son; this life is divine life participated by the believer. The communicant is the ultimate beneficiary of this life, through his sharing of the body of Christ; hence he lives through and for Christ and in opposition to sin, whose enslaving power he continually flees.—C.S.

181. J. M. REESE, "Literary Structure of Jn 13:31—14:31; 16:5-6, 16-33," *CathBibQuart* 34 (3, '72) 321-331.

In the discourse material associated with Jesus' Last Supper in Jn we find six exchanges framed according to a distinct structural pattern: a revelation by Jesus/a purely formal question by interlocutors who speak on a superficial level/a response by Jesus to clarify his original revelation. This revelation pattern provides the ideal vehicle for the author's explanation of Jesus' departure. (1) His departure is an obedient submission to the Father and a saving reality for men (13:33/36a, 37/36b, 38). (2) It reveals him as the Way that interprets man's existence and offers abiding hope (14:1-4/5/6). (3) It provides a sharing in divine life for men (14:7/8/9-11). (4) Jesus' works make obedience possible and bring peace to men (14:12, 14-15a, 18-21/22/23-24, 27-30). (5) The present separation will last only a short time and will bring about surpassing joy (16:5-6, 16/17-18/19-23). (6) The departure to the Father is a victory that overcomes the world and brings healing to believers (16:25-28/29-30/31-33). In the final text of Jn these exchanges have become partly obscured by the insertion of the vine discourse and its supplement (15:1—16:4) and by several isolated sayings inserted within the revelation pattern itself, especially four of the five Paraclete sayings. Recognition of this revelation/question/clarification pattern challenges the theory that Jn 14 and 16 are duplicate discourses and suggests that the five Paraclete sayings did not arise at the same time or have the same source.—D.J.H.



182. [Jn 20:3-10] F. SPADAFORA, "Risurrezione di Gesù," *PalCler* 51 (10, '72) 581-595.

The sequence of events which occurred on Easter is established. Then follows a detailed exegesis of Jn 20:3-10. This passage is of primary importance; it is in fact physical proof of the resurrection.—J.J.C.

Jn 20:20-29, cf. § 17-169.

### *Acts of the Apostles*

183. O. CULLMANN, "Courants multiples dans la communauté primitive. A propos du martyre de Jacques fils de Zébédée," *RechSciRel* 60 (1, '72) 55-68.

Just as the more developed Jewish Christianity was as diverse as the Judaism to which it was related, so there are traces of diversity in the earliest Jerusalem community, arising from *zēlos*. The Hellenists are an example of diversity of groups, the situation of the martyrdom of James son of Zebedee an example of divergences among the leaders of the community. Acts is completely silent about the deaths of Peter and Paul, which we may conclude from Phil 1:15-17 and *1 Clement* 6 were the result of jealousy. The book is very laconic about the death of James (12:2); perhaps James alone was put to death in the persecution of Herod Agrippa I because he alone was judged to be guilty of Zealotism.—G.W.M.

184. W. W. GASQUE, "The Historical Value of the Book of Acts. The Perspective of British Scholarship," *TheolZeit* 28 (3, '72) 177-196.

The rise of historical criticism in the British Isles is quite a different story from that of the parallel movement in Germany: there was never a division between orthodox theology and criticism; NT critics prepared for their task by a careful and minute study of the classics and ancient history; the early British critics were not guided by a philosophical view or a theological concern. J. B. Lightfoot amassed evidence in favor of the essentially trustworthy character of Acts: the agreements with the Pauline writings; the parallels between the speeches of the apostles and the NT writings attributed to them; the accuracy of detail in matters which could be checked by geography, history and archaeology. From his geographical and historical studies W. M. Ramsay came to the conclusion that "Luke's history is unsurpassed in respect of its trustworthiness." Although F. F. Bruce's conclusions are more conservative than those of some British scholars, his defense of the essential historicity of Acts is representative. It would be difficult to find a British scholar of stature who would take anything approaching the skeptical stance of E. Haenchen or H. Conzelmann concerning the historicity of Acts.—D.J.H.

185. C. M. MARTINI, "Riflessioni sulla cristologia degli Atti," *SacDoc* 16 (63-64, '71) 525-534.

A scrutiny of Acts 3:6; 2:22; 10:38 suggests the following working hypothesis. The Christology of Acts, at least as apparent in Acts 1—10, has not the didactic and catechetical purpose of presenting the greatness of Christ. Rather, the Christology is presented from a polemical viewpoint. Probably the readers were influenced by the charismatic enthusiasm of an original community perhaps from Galilee. Luke undoubtedly is polemical against the Christianity of Galilee which he mentions only once in Acts, 9:31. That group was too enthusiastic for Jesus' miracles and for the deeds of charismatics who performed prodigies and healings in his name.

In this setting Christology ran the risk of concentrating on Jesus as the wonder-worker and on an attitude of apocalyptic expectation for his imminent glorious return in order miraculously to transform the state of the world. Luke reacts against this one-sided attitude. While admitting that Jesus, as well as the apostles, performed great deeds because God was with them, he stresses that God's redemptive economy proceeds to glory through suffering and death. This sequence is the mystery of Christ and his followers because only so does one perceive the full dignity of Christ and of his universal mission.—J.J.C.

186. A. J. MATTILL, JR., "*Naherwartung*, *Fernerwartung*, and the Purpose of Luke-Acts: Weymouth Reconsidered," *CathBibQuart* 34 (3, '72) 276-293.

In contrast to the prevalent stress on the *Fernerwartung* in Acts, we call attention to the *Naherwartung* as expressed in four verses of Acts in R. F. Weymouth's translation: 10:42; 17:31; 24:15, 25. The Peter of Acts 10:42 and of 1 Pet 4:5 is at one with the Paul of 2 Tim 4:1 in using the same judgment formula to express the *Naherwartung*. Since *mellō* in the NT in general and in the Lukan-Pauline writings in particular is so frequently used in the sense of "soon," it seems not unreasonable that it should be so used in Acts 17:31; 24:15, 25. In 17:31 there are three indications of a speedy end: the day of the Lord, *mellō* and Son of Man. Since *mellein esesthai* in 11:28 and 27:14 means "very soon," why should not the third instance, 24:15, be so understood? Examination of the NT parallels to *tou krimatos tou mellontos* of 24:25 again vindicates Weymouth's translation. His finding of the *Naherwartung* in Acts is further verified by evidence of the same expectation in many other passages. "In fact, it was precisely because of his *Naherwartung* that Luke wrote his apologetic—he must defend and facilitate the Pauline mission, which was playing such a key role in meeting one of the preconditions of the imminent end, namely, the proclamation of the Gospel to all nations."—D.J.H.

- 187r. J. C. O'NEILL, *The Theology of Acts in its Historical Setting* [cf. *NTA* 16, p. 123].

C. F. EVANS, *JournTheolStud* 23 (1, '72) 203-210.—The purported relation-



ship between Justin and Luke depends on the elasticity of expressions such as "generation" and "a common range of presuppositions." The analyses of the Stephen episode and Paul's speech at Athens presuppose that we accept the author's surgery on the text as necessary and reasonable. "The author's approach is throughout scholarly and fertile, provocative and prepared to stake all on a single throw but also rooted in a careful examination of the text."—D.J.H.

188. J. PANAGOPOULOS, "Zur Theologie der Apostelgeschichte," *NovTest* 14 (2, '72) 137-159.

Decline into *Frühkatholizismus* and *theologia gloriae* cannot be documented in Acts. Nether form-critical nor redaction-critical approaches are adequate for assessment of Luke's method of interpreting his age and the questions of his time with the aid of inherited tradition. The divine will brings Israel's history to a climax in the work of Jesus Christ and in receipt of the eschatological Spirit. Miracles are signs not of the parousia but of the eschatological age inaugurated through fulfillment of Joel's prophecy; yet the parousia is not relegated to such a distant future that the radicality of Christianity is sacrificed to conformity with the world. The missionary sermons contain core statements (2:36; 3:13; 10:36), with whose help historical developments are interpreted. Thus the unified scheme of these Petrine speeches attests adopted tradition, and Luke's distinctive contribution is the display of Jesus' *doxa* in the church's daily experience of being constituted as an eschatological fulfillment reality. Thus present history is not the "time of the church," but experience of the economy of God, who confronts mankind through missionary proclamation with an invitation to most radical decision. In brief, the economy of God legitimates Jesus' *doxa*, and this in turn legitimates historically the divine economy.—F.W.D.

189. [Acts 2] S. BROWN, "Easter and Pentecost: A Biblical Reflection on Their Relationship," *Worship* 46 (5, '72) 277-286.

Luke apparently intended a theological and not a chronological relationship between Easter and Pentecost. According to him only the conferral of the Holy Spirit upon the church is delayed until the 50th day after the resurrection. From Judaism the early church took over two schemata, that of the resurrection and that of exaltation, and she made use of these two schemata because they corresponded to her experience of the Christ-event—the appearances of Christ after his death and the experience of the Spirit. The solemnity of Easter looks back to a past happening, but the feast of Pentecost is not primarily the commemoration of a past event. "The risen Lord continues to pour out his spirit, and each time that his spirit is at work within us Pentecost occurs once again."—J.J.C.

190. J. A. FITZMYER, "David, 'Being Therefore a Prophet . . . ' (Acts 2:30)," *CathBibQuart* 34 (3, '72) 332-339.

In a prose piece inserted in the Psalms scroll from Qumran Cave 11 and entitled "David's Compositions," David is said to have spoken "through prophecy." In this context *n<sup>e</sup>bû'āh* would seem to be a divine gift resembling the biblical prophetic inspiration of old, in virtue of which David composed his psalms and songs. There are indications that *m<sup>e</sup>šîhō* was understood at Qumran as referring to David's prophetic function rather than to his regal function. Also, Josephus in *Ant.* 6.8.2 (166) says that when the Spirit passed from Saul to David, David began to prophesy. This identification of David as a prophet in Acts explains, in part at least, why Luke makes such an abundant use of Pss, for it would serve as another link in the chain of evidence used as support for his "proof-from-prophecy" theology.—D.J.H.

191. T. BALLARINI, "ARCHEGOS (*Atti* 3, 15; 5, 31; *Ebr.* 2, 10; 12, 2): autore o condottiero?" *SacDoc* 16 (63-64, '71) 535-551.

The term *archēgos*, used four times in the NT and applied only to Jesus, seems to mean leader or guide, and three ideas are connected with the word: life, salvation and faith. This meaning is quite clear in Acts. In the Heb texts the sense of author or source could apply, but the meaning of guide and exemplar is better. From what Acts 7:35 says of Moses, there appears to be a parallel intended between him and Jesus. Just as Moses liberated the people of Israel from the slavery of Egypt and guided them in their pilgrimage into the land of Canaan, so Jesus guides the faithful into eternal life and final salvation.

Concerning the primitiveness of the term *archēgos* it seems that in Acts 3:15 and 5:31 the word could derive from a Palestinian source which supplied Luke with material for Peter's discourses (Acts 3:12-26; 5:29-32). The antiquity of the source is indicated by the use of the term servant (Acts 3:13) in the same context as *archēgos* (3:15). The same source and the same milieu would have inspired Heb also, and the use of *archēgos* in a significance akin to that of Acts is a slight but valid indication of a common source.—J.J.C.

192. [Acts 21:10-11] H. PATSCH, "Die Prophetie des Agabus," *TheolZeit* 28 (3, '72) 228-232.

From a form-critical viewpoint Acts 21:11 with its action and interpretation stands in the tradition of the OT prophetic signs. As in the OT, the action somehow inaugurates the events predicted. Luke has employed this piece of oral tradition to show that Paul is prepared not only to be bound but also to die for the name of the Lord Jesus. Whether the prophecy has a historical kernel is difficult to determine; it may be a *vaticinium ex eventu* or may be comparable to Gal 2:2.—D.J.H.



193. D. Cox, "Paul before the Sanhedrin: Acts. 22, 30-23, 11," *StudBibFranc LibAnn* 21 ('71) 54-75.

The text of Acts 22:30—23:11 is submitted to a textual and literary analysis, and its position and purpose in the general plan of the book are examined. Acts 22—26 is found to be a distinctive unit that bridges the gap between Paul's missionary activity and his journey to Rome. The scheme of the latter part of Acts is found to be: anti-Jewish controversies and breach in the old form of the apostolate (22—26), journey to Rome (27:1—28:16), apostolate in captivity in Rome (28:17-31). The doctrine of the resurrection is stressed mainly in the last section of the book (17:18, 32; 23:6; 24:15, 21).

Between the first Christians and Judaism in general there was no real controversy on the resurrection. It became important only in preaching to the Gentiles. But now that Paul has turned his face to Europe he finally clarifies his position in the face of Judaism. The Jewish faith in the resurrection of the body had passed over into Christianity with its perspectives of renewed bodily integrity (cf. Lk 14:14-15) and transformation (Mt 22:30). This faith did not attain its definitive meaning until after the personal resurrection of Jesus. The Jewish people are God's own, but only a remnant has listened to his voice. Christianity has become the Israel of God. Jews should realize that the revivification of the dead has taken on a new dimension in the light of Christ's resurrection, and Greeks, contrary to their concept of the soul as liberated from the prison of the body, should come to learn that we shall rise to share in Christ's parousia, body and soul.—J.J.C.

194. B. SCHWANK, "'Wir umsegelten Kreta bei Salmone.' Reisebericht zu Apg 27, 7-12," *ErbAuf* 48 (1, '72) 16-25, plates 1-7.

In August 1971 the author and a small group of companions visited Salmone, Fair Havens, and Phoenix in Crete, studied the modern sites and compared them with the data in Acts. Seven photographs illustrate the account of their pilgrimage.—J.J.C.

## EPISTLES—APOCALYPSE

### *Paul*

- 195r. S. BEN-CHORIN, *Paulus* [cf. *NTA* 16, p. 124].

E. GRÄSSER, "Paulus in jüdischer Sicht," *EvangKomm* 5 (2, '72) 101-104.—That Paul was a student of Gamaliel is an assumption from which B-C often draws fantastic conclusions. That Paul was the extreme case of the dilemma facing the Diaspora Jew of his time is questionable. The author places more weight on Paul's conversion experience than Paul does in his letters, and he does not come to grips with Paul's understanding of the Law. Acts is used uncritically to reconstruct Paul's life and teaching. While many of Paul's

thought-forms and literary expressions may be rabbinic, the content conveyed by them is very different.—D.J.H.

196r. G. BORNKAMM, *Paul* [cf. *NTA* 15, p. 361; § 16-930r].

H. D. BETZ, "The Mission and Faith of Paul," *Interpretation* 26 (2, '72) 216-219.—Summary. Part Two (Gospel and Theology) does not match the vividness and fascination of Part One. A more thorough interpretation of the topics treated, even at the expense of the number of quotations from Paul's letters, and a greater readiness to examine Paul's doctrine critically would have made this part more interesting.—R.J.K.

197r. ———, *Idem*.

C. H. GIBLIN, *CathBibQuart* 34 (3, '72) 349-351.—This book will undoubtedly stand as one of the major contributions to Pauline studies in this century and deserves a wide readership. The following major criticisms are offered: Paul's conversion is reduced to a kind of intellectual illumination; the refusal to discuss "in Christ" as mysticism rests on identifying mysticism with one of its abuses; the Lukan view of Paul is unnecessarily represented as a distortion; the misunderstanding of justification attributed to Catholic theology is largely a misunderstanding on B's own part.—D.J.H.

198. G. B. CAIRD, "Paul and Women's Liberty," *BullJohnRylLib* 54 (2, '72) 268-281.

Some of Paul's teaching on the position of women appears out of date because he addressed himself to the social conditions of his own day and because we sometimes imperfectly understand the problems with which he had to deal. It is hard to reconcile the statement that a woman praying or prophesying with head uncovered disgraces her head (1 Cor 11:5) and the ruling that a woman ought not to speak in public at all (1 Cor 14:34-35). A far more important collision is that between the instruction to wives to be subject to their husbands (Col 3:18) and the sweeping assertion that in Christ there is neither male nor female (Gal 3:28). In 1 Cor 7 Paul makes a case for celibacy but sees getting married as the normal course; here from start to finish he treats husbands and wives as equals. Finally, whatever the exact meaning of 1 Cor 11:10, 1 Cor 11:11-12 proves that it has been evacuated forever of any suggestion of the subordination of women.—D.J.H.

199. W. D. DAVIES, "Paul and Jewish Christianity according to Cardinal Daniélou: A suggestion," *RechSciRel* 60 (1, '72) 69-79.

Daniélou's analysis of Jewish Christianity, while often criticized for its extremely broad sweep, has refocussed attention on the richness and complexity of apocalyptic as the sphere of Jewish thought which influenced early Christian thought and organization. There never was a "simple" Jewish-Christian gospel. This earliest form of Jewish Christianity was the force that informed the mind



of Paul, who, rather than one who made a simple gospel more complex by Hellenistic adaptation, was a restrainer and simplifier of the apocalyptic complexity.—G.W.M.

200. A. DITTBERNER, "Paul and Timothy," *BibToday* 60 ('72) 787-790.

An overview of the NT evidence concerning Timothy's part in the Pauline missionary enterprise.

201r. D. L. DUNGAN, *The Sayings of Jesus in the Churches of Paul* [cf. *NTA* 16, p. 245].

B. A. PEARSON, "Jesus' Teachings as Regulations in the Early Church," *Interpretation* 26 (3, '72) 348-351.—Summary. This valuable analysis is largely persuasive, though the exegesis of 1 Cor 7:11a is faulty. *Ean* with the subjunctive does not denote past action. The addition of *kai* is no help, as 11:28 shows. "This grammatical point affects Dungan's whole interpretation of the situation in Corinth and Paul's ruling on divorce." Further, D is indecisive about which version of the saying Paul is using; might not the parenthesis in 1 Cor 7:11 refer to the "Matthean exception"? If so, Paul and Jesus agree exactly in allowing divorce (but not remarriage) in the case of adultery.

D has brilliantly demonstrated, both in 1 Cor 7:10-11 and in 1 Cor 9:14, that Mt preserves the most primitive version of Jesus' sayings, but his advocacy of the Griesbach hypothesis on such grounds is unnecessary and simplistic. This book's very narrow range is its strength, however. In sum, it is "a model book demonstrating an uncommon combination of critical insight, independence of judgment, and witty style."—J.W.D.

202. D. EWERT, "The Spirit and the Age to Come," *Direction* 1 (1, '72) 8-18.

According to Paul, the giving of the Spirit is linked to that great eschatological event at the mid-point of history—the death and resurrection of Jesus Christ. To express his conviction that the messianic age had dawned, Paul proclaimed that Christ had established a new covenant of the Spirit. Through the Spirit the apostles became conscious of the new age. Yet the Spirit is also the believer's assurance of the consummation of the age. This hope is related to the Spirit's activity in terms of sealing, earnest (*arrabōn*), firstfruits, sonship, pouring love into the heart and the resurrection. The Spirit brings about the redemption of the body, righteousness, glory, the future kingdom and eternal life.—D.J.H.

203. P. HOSSFELD, "Glaubensaufweis in heutiger Zeit," *TheolGlaub* 62 (3, '72) 233-240.

In contrast with the kerygma which is anonymous and mysterious to us, Paul's faith-experience glimpsed from his certainly genuine letters provides modern man with something which is personal and more comprehensible. If we place Paul's conversion around A.D. 34-35, then there is little time for legends

about Jesus to have developed. Furthermore, Paul is the only biblical figure who reports his meeting with the risen Lord without intermediaries. At the center of that faith-experience is the confession that Jesus Christ is Lord and that he is identical with the pre-Easter Jesus.—D.J.H.

204r. O. KUSS, *Paulus* [cf. *NTA* 16, p. 245].

J. ERNST, "Der 'fremde' und der 'nahe' Paulus. Bericht über ein Paulusbuch," *MünchTheolZeit* 23 (2, '72) 173-183.—The work is a synthesis rather than a defense of extreme positions. It is as progressive as Paul's thought is progressive and yet conservative in the way that Paul was faithful to the gospel. The reader experiences in a surprising manner how foreign and how near Paul is to us. In his summary of Paul's theology K still has not told us where the kernel is to be found. Is it in the justification of the sinner or in expiation by the blood of Christ or in Christology in general?—D.J.H.

205. F. MULIYIL, "The 'Children of Abraham' in St. Paul's Letters," *IndJourn Theol* 20 (1-2, '71) 92-97.

According to Paul the church can claim for its members the title "children of Abraham." To validate this claim he has written two apologies—Gal and Rom 4.—J.J.C.

206. K. ROMANIUK, "Motive des Heilshandelns Gottes nach dem Neuen Testament. Aus dem Problembereich der Erlösungslehre," *BibLeb* 13 (1, '72) 16-24.

Rather than beginning with man's sinfulness, a view of redemption based on the NT will start with the divine plan and the economy of salvation. Paul found the motive of redemption in God's gracious love for man expressed by the Son who loved us and gave himself up for us. Where Adam was disobedient, the Son was obedient. Instead of dwelling upon the details of Jesus' suffering and death, Paul emphasizes the death and resurrection as exaltation and victory. In paraenetic sections Christians are exhorted to do good not only because God wills it but also because God through the death and resurrection of Jesus Christ has opened up the possibility of doing good.—D.J.H.

207. F. J. SCHIERSE, "Abschied vom paulinischen Christentum?" *StimmZeit* 189 (5, '72) 351-354.

A critical survey of recent books on Paul by S. Ben-Chorin, G. Bornkamm and O. Kuss.

208. H. SCHÜRMANN, "Die Gemeinde des Neuen Bundes als der Quellort des sittlichen Erkennens nach Paulus," *Catholica* [Münster] 26 (1, '72) 15-37.

Much confusion and controversy exist today over what moral teaching is always and universally valid and what is temporary and limited by circumstances such as the social conditions of the time. A study of Paul helps to



clarify the problem and to offer a solution. Fundamentally the community of the New Covenant, the church of Jesus Christ, is the immediate source of all moral teaching. The apostolic church claimed a high degree of authority when there was question of knowing the will of God. Similarly the post-apostolic church claimed a like authority when it could appeal to apostolic directives, i.e. to the NT writings. However, the content of these NT texts should be carefully examined to determine how binding is their authority in each case. We need to know what mediate moral sources underlie the NT values and decisions and thus be able to separate the new sources which are properly binding from sources which are no longer authoritative such as the OT writings and the conception of the order of creation, though both of these were adapted and corrected by the word of the Lord or in the Spirit.—J.J.C.

209. F.-J. STEINMETZ, "Libres pour aimer. La liberté du chrétien selon le Nouveau Testament," *Christus* 19 (75, '72) 378-391.

Paul's description of himself as a servant, his acceptance of slavery, his advice to obey civil authorities and his way of solving the dispute between the strong and the weak do not fit well with some contemporary ideas about freedom. Paul recognizes that one finds true freedom when he becomes a servant of the Lord after the example of Jesus Christ. Then one is freed from anxiety, sin, the Law and the hostile powers.—D.J.H.

### *Romans, 1—2 Corinthians*

210. [Rom] W. SCHENK, "Die Gerechtigkeit Gottes und der Glaube Christi. Versuch einer Verhältnisbestimmung paulinischer Strukturen." *TheolLit Zeit* 93 (3, '72) 161-174.

In *eis hypakoēn pisteōs* of Rom 1:5 *pisteōs* cannot be understood as a genitive of apposition ("the obedience which consists in the act of faith") or as a subjective genitive ("the obedience which brings about faith"). Rather, it must be an objective genitive ("obedience toward the proclamation of faith") where *pistis* is conceived as the proclamation which opens up and makes belief possible. The phrase *ek pisteōs eis pistin* of Rom 1:17 is properly understood when *ek pisteōs* is taken as an abbreviation for *ek pisteōs Christou* which describes the gospel proclamation whose content is Christ and *eis pistin* is seen as an abbreviation for *eis hypakoēn pisteōs* of Rom 1:5. Finally, in *dia pisteōs Christou eis pantas tous pisteuontas* of Rom 3:22 the *pistis Christou* is the faith which is Christ himself (= the gospel). In other words, *pisteuein* flows from *pistis*.—D.J.H.

211. C. H. GIBLIN, "A Reading of Paul's Gospel: Romans 1—8," *BibToday* 60 ('72) 753-761.

After considering the circumstances under which Paul wrote and the three main divisions of his letter, the article presents a survey of the doctrine contained in Rom 1—8.

212. [Rom 1:24-28] S. L. JOHNSON, JR., " 'God Gave Them Up:' A Study in Divine Retribution," *BiblSac* 129 (514, '72) 124-133.

Since *paredōken* cannot be understood in a permissive or privative sense, it must be given a juridical meaning: God gives man up to the judgment of his own sin. From Rom 1:24, 26 and 28 we must conclude that retributive justice is an attribute of the living God and a necessary feature of his actions toward unbelieving man.—D.J.H.

213. D. L. BALCH, "Backgrounds of I Cor. vii: Sayings of the Lord in Q; Moses as an Ascetic *theios anēr* in II Cor. iii," *NTStud* 18 (3, '72) 351-364.

The first part presents evidence that the Corinthians' asceticism was formed by certain sayings of the Lord that were being discussed at Corinth. The second part indicates that the consideration of Moses as *theios anēr* played a considerable part in producing this attitude. According to Philo—and the belief is reflected in rabbinic literature—as a preparation for ascending Sinai to receive God's revelations, Moses abstained from marital relations. If Paul's opponents in 2 Cor 3 took their theology seriously, some of them would logically become ascetics. The example of Moses would explain why they concluded that it is good for a man not to touch a woman (1 Cor 7:1), i.e. so that he could prepare himself for revelations from a vision of God or in order to become a "perfect," "wise," "strong" prophet. The objection that the adversaries of 1 Cor are not the same as those of 2 Cor is then discussed.—J.J.C.

1 Cor 7:15, cf. § 17-277.

1 Cor 10:10, cf. § 17-44.

1 Cor 11:23-25, cf. § 17-148.

214. T. HOLTZ, "Das Kennzeichen des Geistes (1 Kor. xii. 1-3)," *NTStud* 18 (3, '72) 365-376.

Paul gives his converts a succinct test of the presence or absence of the Spirit in the words "no one speaking by the Spirit of God ever says 'Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor 12:3). Some scholars think that certain Gnostic-minded Christians, under the influence of a spirit, actually cursed Jesus in the liturgical meetings. However, this would be strange and the Corinthians hardly needed to be instructed that such a spirit was not from God. Rom 10:9 furnishes a parallel which helps to clarify the verse: "if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Here "confessing with the lips" and "believing in the heart" are parallel and synonymous. Hence this confession does not mean merely pronouncing the words but includes the practical confession of a life lived in accord with Jesus'



teaching and example. Similarly in 1 Cor 12:3 the one who curses Jesus is not the man who utters these words but one whose life shows that he rejects Jesus as his Lord. The one who says "Jesus is Lord" is the Christian whose life is faithful to Christ. Apparently Paul has made use of a familiar liturgical formula—"Jesus is Lord"—in order to impress on his readers their duty of complete obedience to the Savior.—J.J.C.

215. J. HANIMANN, "'Nous avons été abreuvés d'un seul Esprit.' Note sur 1 Co 12, 13b," *NouvRevThéol* 94 (4, '72) 400-405.

In discussing the charisms in the church of Corinth (1 Cor 12—14) Paul assigns a dual basis for Christian unity: "we were baptized" and "we were made to drink of one Spirit" (1 Cor 12:13). A study of this latter phrase leads to the conclusion that Paul, together with the primitive church as Luke describes it in Acts (8:12-17 and 19:1-6), knew of a double rite of Christian initiation: baptism in the name of Jesus and the imposition of hands which conferred the gift of the Spirit. This latter rite evidently calls to mind our sacrament of confirmation. If the text of Acts is thus bolstered by Paul, we find a larger biblical basis for a theology of confirmation which is seen as the crown and perfection of the gift of the Spirit.—S.B.M.

216. J. R. McRAY, "To Teleion in I Corinthians 13:10," *RestorQuart* 14 (3-4, '71) 168-183.

The contexts of 1 Cor 12—14 and Eph 4 are basically the same. In Eph 4:13 the phrase *eis andra teleion* refers to the maturity of the church as evidenced in the Jewish acceptance of the inclusion of the Gentiles into the one divine body. In 1 Cor 13:10 *to teleion* alludes, as in Eph 4:13, to the inclusion of the Gentiles. They too have been made recipients of the divine charisms to show God's intention of including them on equal terms in the one body. The time envisioned by the phrase *to teleion* is in the Pauline corpus tied to the work of Paul himself.—D.J.H.

217. [1 Cor 15:35-49] R. MORISSETTE, "L'expression *sōma* en 1 Co 15 et dans la littérature paulinienne," *RevSciPhilThéol* 56 (2, '72) 223-239.

For Paul *sōma* is not the principle of individuality in opposition to *sarx*, and in 1 Cor 15 it is not used in contrast to *psychē* or *pneuma*. The word *sōma* describes man's exterior aspect of being and is used by Paul in an existential sense rather than in a physical-biological sense. Designating the whole person by *sōma* is unique to Paul among the NT writers. *Sōma* is basically being in relation, primarily with God, but also with other people. While Paul uses *sōma* and *sarx* in very similar ways, the basic difference between the two is this: *sōma* is fundamentally "for God" while *sarx* is fundamentally apart from God. Comparison of Paul's terminology with that of the LXX reveals many resemblances and indicates a decisive influence.—D.J.H.

218. R. MORISSETTE, "L'antithèse entre le 'psychique' et le 'pneumatique' en I Corinthiens, XV, 44 à 46," *RevSciRel* 46 (2, '72) 97-143.

We wish to re-examine here the literary milieu of the antithesis between "psychic" and "pneumatic" *sōma* (vv. 44a and 44b) and that between Man *psychē sōsa* (45a) and Adam *pneuma zōopoion* (45b). The *sōma pneumatikon* (v. 44) forms the summit of a life according to the Spirit and expresses the complete victory of the last creation over the first. The term *pneumatikos* in Paul, 1 Pet and the Apostolic Fathers has a specifically Christian content. The opposition of the two adjectives set up in vv. 44 and 46 is perfectly explained by the terms *psychē* and *pneuma* in v. 45, whence they derive directly. The affirmation in 44b, which is central to the passage (42-49), contains a *qal wəḥômer* type of conclusion; and a variety of indications shows that the terminology is employed above all to give expression to a theology of history, vv. 45-48 forming a midrash on Gen 2:7.

The second antithesis (vv. 45-46) shows Paul presenting the final state of man issuing from the hand of his creator as a condition of secondary worth in relation to that of the new man. The expression *pneuma zōopoion* has in the context two major components: one adamologic deriving from rabbinic tradition and rooted in the OT, the other typically Christologic showing a characteristic of the apostolic kerygma in one of its earliest formulations. Thus in the Pauline text Jewish adamology and apostolic Christology are of mutual service.—S.B.M.

2 Cor 3, cf. § 17-213.

219. U. BORSE, "Zur Todes- und Jenseitzerwartung Pauli nach 2 Kor 5,1-10," *BibLeb* 13 (2, '72) 129-138.

The "we" of the passage designates Paul and is not a plural embracing others. After death, the Apostle asserts, he will return to the Lord, i.e. be at home with him and thus attain to the enjoyment of the vision of God. This union with Christ immediately following death does not exclude the completion of salvation at the parousia. Hence 2 Cor 5:1-10 is best explained from Paul's personal situation and from the eschatological statements of his other epistles. The article ends with a fresh translation of the passage which embodies the results of the foregoing exegesis.—J.J.C.

### *Galatians—Philemon*

220. F. F. BRUCE, "Galatian Problems. 4. The Date of the Epistle," *BullJohn RylLib* 54 (2, '72) 250-267. [Cf. § 16-267.]

The article discusses attempts to date the epistle by recourse to the chronological data of Acts and by establishing Gal's position in relation to Paul's other letters. A comparative study of Gal alongside those Pauline letters which can be more certainly dated is not decisive for dating the letter, but nothing in



such a study prohibits giving it a place quite early among the Pauline letters. On the other hand, the view that Gal was written on the eve of the Jerusalem meeting described in Acts 15:6 ff. yields the most satisfactory correlation of the data of Acts and Gal. If this is so, Gal is the earliest among the extant epistles of Paul.—D.J.H.

221. F. PEREIRA, "The Galatian Controversy in the light of the Targums," *Ind JournTheol* 20 (1-2, '71) 13-29.

A study of parallels in the Targums reveals that Paul in Gal is attacking contemporary Jewish attitudes when he insists that justification comes not through the works of the Law but through faith in Christ, that Abraham was justified by faith and not by works, and that the messiah had to suffer and be crucified. The Targumic background is then presented for certain key texts.—J.J.C.

222. [Gal 2:10] P. H. Bligh, "The Pauline Chronology of John Knox," *Exp Times* 83 (7, '72) 216.

J. Knox seems to base his chronology of the life of Paul upon Gal 2:10, interpreting it to mean that the apostle then launched his relief fund for the poor. However, D. Hall [§ 16-268] has convincingly argued that the verse indicates that Paul had already been doing this work prior to the visit of Gal 2:10. Hence Knox's chronology seems to be resting on a very shaky foundation.—J.J.C.

223. M. LEGIDO LÓPEZ, "La Iglesia entre la comunión y la tentación. Análisis exégetico en torno a Ef. 2, 5-7," *Salmanticensis* 18 (2-3, '71) 205-232.

In the Pauline Epistles there is an important growth in eschatology. The hope for an immediate parousia passed into the extended period of the church. There is a growing emphasis upon present eschatology in the horizon of future eschatology. This evolution is paralleled by that of Christology. In the beginning the Son appears as coming with power to judge, but gradually the stress is upon the enthroned Lord who rules the church and the world.

The association and incorporation into the history of Christ caused it to be in Christ and with Christ. Thus history is unfolded as communion. The texts indicate that this communion occurs in the sacramental actions, especially in baptism. The church, therefore, associated with its Lord, moves out beyond itself into the world and beyond the world into the kingdom. Her communion with the Lord causes the church to be an active participant in the combat with the world, and the battle with the world and the eschatological combat in the world are possible solely because of this communion with Christ.—J.J.C.

224. M. S. FUKUCHI, "The Letter of Paul to the Colossians," *BibToday* 60 ('72) 762-776.

The existing text of Col contains the whole of Paul's original letter as well as editorial additions. The original letter is sifted out by eliminating passages,

clauses and phrases which contain vocabulary uncommon to Paul, which are distinctly different from the thoughts of the authentic Pauline letters or which are highly dubious in the light of history.—D.J.H.

225. H. WEISS, "The Law in the Epistle to the Colossians," *CathBibQuart* 34 (3, '72) 294-314.

There is an exegetical tradition which links the word *cheirophon* (Col 2:14) to the Law of Moses and understands *ta dogmata* as the ordinances of that Law. An even longer exegetical tradition connects the phrase *stoicheia tou kosmou* (Col 2:8, 20) to the Law of Moses. But the attempt to insist that the *stoicheia* are precepts or impersonal principles or forces or basic components cannot be maintained in the face of the work of H. Schlier, E. Percy and other commentators who have established the personal character of the *stoicheia*. Furthermore, in the whole epistle *nomos* is not used at all. The significance of the Law, which appears unavoidable for Paul when he presents his gospel, is completely absent. The Christianity of Col has moved beyond that point. *Cheirophon* is a book containing a record of sin; the *dogmata* are the means by which other men take advantage of human feelings of inadequacy produced by the *cheirophon* in order to impose a system of perfection by ritual and asceticism.—D.J.H.

226. E. PAX, "Beobachtungen zur Konvertitensprache im ersten Thessalonicherbrief," *StudBibFrancLibAnn* 21 ('71) 220-262.

The *Sitz im Leben* of 1 Thes is the milieu of the convert to which the writer and the audience equally belong because of their background. The world of the converts is reflected in their language, which is solidly rooted in Judaism (Talmud, midrash, Josephus, Philo and the romance of *Joseph and Aseneth*), but through the saving event of Christ has taken on new dimensions which are manifest especially in the broad field of pastoral concern. The language is reflective, and the use of unusual words and constructions betrays the personal note. The theme of the letter is the religious formation of the faithful after their conversion, a formation which reaches its climax in the victory over many crises through the intervention of the Apostle.—J.J.C.

227. E. PAX, "Konvertitenprobleme im ersten Thessalonicherbrief," *BibLeb* 13 (1, '72) 24-37.

The interpreter of 1 Thes must bear in mind that its recipients had become Christians only a few months before the letter was composed. While Thessalonica was an important city on the Via Egnatia, it was not a place in which religion played a very special role. The decisive force in the conversion of the Thessalonians must have been their contact with Paul. For these converts now experiencing isolation from their past and not yet fully at home in their new life, Paul's letter is a help toward overcoming the difficulties encountered by converts of all times.—D.J.H.



228. J. J. SCOTT, "Paul and Late-Jewish Eschatology—A Case Study, I Thessalonians 4:13-18 and II Thessalonians 2:1-12," *JournEvangTheolSoc* 15 (3, '72) 133-143.

While there are many parallels between 1 Thes 4:13-18 (along with 2 Thes 2:1-12) and the literature of late Judaism, it cannot be proved that a single intertestamental source exerted a direct influence upon Paul in these passages. Drawing upon a general pool of 1st-century Jewish eschatological ideas and expressions, Paul spoke God's message in the terms of his day.—D.J.H.

229. N. BROX, "Lukas als Verfasser der Pastoralbriefe?" *JahrbAntChrist* 13 ('70) 62-77.

A. Strobel's suggestion [§ 13-993] that Luke may have been the author of the Pastorals is examined. In the matter of language the Pastorals are as close to Paul's practices as they are to Luke's. The relationships between certain Gospel sayings and the Pastorals may point to some connection with Q, but not with the author of Lk-Acts. The presence of many common theological concepts remains a matter for debate; the attribution of these concepts to Luke is even less certain. Furthermore, how can the same man be responsible for the Pastorals, in which Paul is the only apostle, and for Acts, in which Paul is hardly an apostle at all in comparison with the Twelve? Strobel's explanation of Acts 20:24 and 2 Tim 4:7 rests on the very questionable assumption that Luke, the companion of Paul, is the author of Acts. Finally, 2 Tim 4:11 must be interpreted in the same way as all the other fictitious personal notices in the Pastorals are interpreted.—D.J.H.

230. J. D. PENTECOST, "Paul the Prisoner. Part I: An Exposition of Philemon," *BiblSac* 129 (514, '72) 134-141; "Grace for the Sinner. Part II: An Exposition of Philemon 4-7," (515, '72) 218-225.

A verse-by-verse exposition of the first seven verses of the letter.

### *Hebrews*

Heb 2:10, cf. § 17-191.

231. K. M. CAMPBELL, "Covenant or Testament? Heb. 9:16, 17 Reconsidered," *EvangQuart* 44 (2, '72) 107-111.

The debate about the proper translation of Heb 9:16-17 ("covenant" or "testament") is based on erroneous assumptions. The characteristics of a Greek will or testament—sovereign initiative of the testator freely bestowing his grace upon the object of his favor and the inherent demand for responsible, consecrated behavior in response—are precisely the same as those of the OT covenant. The author of Heb did not have to choose between two different concepts, nor did he have to use *diathēkē* to synthesize distinct or opposing ideas.—D.J.H.

232. M. VAN ESBROECK, "Hébreux 11, 33-38 dans l'ancienne version géorgienne," *Biblica* 53 (1, '72) 43-64.

A large number of proper names are introduced into Heb 11:33-38 by the Georgian texts, the Great Lectionary of the Church of Jerusalem, the Armenian version of Ephraem's commentary, and the Greek patristic tradition. The major part of the article presents the textual evidence for the insertion of these names from the OT. The similarities between the Georgian texts and Ephraem suggests a common source going back to the 4th century; this was probably a Greek exemplar to which Ephraem had access. The correspondences among the Georgian texts imply that the expanded version of Heb 11:33-38 was an integral part of the ancient Georgian version.—D.J.H.

Heb 12:2, cf. § 17-191.

233. L. P. TRUDINGER, "KAI GAR DIA BRACHEŌN EPESTEILA HYMIN: A Note on Hebrews xiii.22," *JournTheolStud* 23 (1, '72) 128-130.

Heb 13 opens with and contains pieces of authoritative advice and injunctive appeal which fall well within the term *paraklēsis*. So in 13:22 the author alludes to the fact that his instructions and commands are brief and cover only a few verses of the whole work.—D.J.H.

### *Catholic Epistles*

234. P. B. R. FORBES, "The Structure of the Epistle of James," *EvangQuart* 44 (3, '72) 147-153.

James made his epistle the right length by the standards of his day and divided it into two balanced, coherent and almost self-sufficing installments (chaps. 1—2 and 3—5). Further subdivisions are discerned on the grounds of length and content.—D.J.H.

Jas 1:23-24, cf. §§ 17-24—30.

235. R. OBERMÜLLER, "¿Contaminación? En torno a una definición de la religión (Sant 1,27)," *RevistBíb* 34 (1, '72) 13-19.

James' definition of true religion might seem to advocate an escapist mentality which would avoid compromises with its secular surroundings in order to safeguard one's own individual integrity. However, it is clear that for James to love God means to love the neighbor. Hence his meaning is that the faithful should protect themselves from being contaminated, led into sin, by the injustice and evil of the world. Christians, therefore, conscious of the presence of God in his people, are called to practice constant purification and sanctification in order that they may offer generous and fitting service to their neighbor in a way manifest to all.—J.J.C.



236. D. J. ROBERTS III, "The Definition of 'Pure Religion' in James 1:27," *ExpTimes* 83 (7, '72) 215-216.

The reading of Sinaiticus and Vaticanus "to keep himself unspotted from the world" is unsatisfactory and hardly suits the thought of the verse. The reading of P<sup>74</sup> (7th century) "to protect them [the orphans and widows] in their affliction from the world" could be the original since it is more in accord with James' thought.—J.J.C.

237. L. F. RIVERA, "Sobre el Socialismo de Santiago (Sant 2,1-13)," *RevistBíb* 34 (1, '72) 3-9.

The avoidance of favoritism, the non-acceptance of persons, is a basic principle which James derives directly from faith, and its purpose is to do away with all discrimination—racial, religious and political. James insists that God favors the poor, the outcasts and sinners. This teaching of James has special relevance for society and church today.—J.J.C.

238. [Jas 2:26] R. S. BRESSÁN, "Culto y Compromiso Social según la Epistola de Santiago," *RevistBíb* 34 (1, '72) 21-32.

James insists that faith without works is dead, and the present article briefly emphasizes this theme, applying the message of the epistle, which has special relevance for our times and more than anything else constitutes the challenge of the present hour for our situation in Latin America. James issues a call for Christians to radicalize their social commitment so that it may be the expression of that religious faith which manifests itself in a rich, varied and exuberant external cult.—J.J.C.

239. I. LØNNING, "Tradisjon og skrift. Eksegese av 2 Petr. 1, 19-21" [Tradition and Scripture. Exegesis of 2 Pet 1:19-21], *NorskTeolTids* 72 (3, '71) 129-154.

The passage is placed in the general context of the letter. It appears to be the expression of a generally accepted concept and is closely linked to the preceding verses. It concerns the whole OT taken as a prophetic word whose eschatological value is interiorized and tempered by "in your hearts." Who "interprets" the prophecy of Scripture? *Idia* is not necessarily opposed to the church. The role of the Spirit in the formation of Scripture and its interpretation correspond (cf. numerous rabbinic parallels); there is no need to dream up a "magisterium." Some other traces of *anamnēsis* underscore attribution of the letter to the apostle Peter, following a widespread genre. In fact, the theological treatise of the author is not completely successful: he uses the weapons of his adversaries, a pneumatology overly detached from all Christological criteria.—L.-M.D.

240. F. BOVON, "Le Christ de l'Apocalypse," *RevThéolPhil* 21 (2, '72) 65-80.

What the Seer says of the enigmatic riches of the tree of life (Apoc 22:2) can be easily applied to his description of Christ. The riches appear on various levels: the grandeur of Christ (chaps. 1, 5, 12, 22), the Christological content of the various liturgies that punctuate the book (1:4-6; 22:20-21), the titles and figures (lamb, prince, lord, the word of God, etc.). The Christology is highly developed and very consciously elaborated. Christ is described in his relation to the church, to the world, to God and to the Spirit. Christ's function as revealer is described in terms of the Lamb who offers his church an *apokalypsis*; and he is known not only by his *beneficia* but also by the means he uses to communicate them. Finally, more explicitly than elsewhere in the NT, the Christ of Apoc makes political claims not only for the future but for the present as well (19:11 ff.).—S.B.M.

241. D. W. CAIN, "Artistic Contrivance and Religious Communication," *Rel Stud* 8 (1, '72) 29-43.

That there is a kind of religious communication to which artistic contrivance gives form, depth and richness is evidenced by Rev. For example, the letters to the seven churches in Rev 2—3 have the same structure: Christ-attribute, problem, response and promise. The "Christ-attribute" is taken from Rev 1 while the other elements find their substantiation and often their explanation only in the presence of the entire sweep of the book.—D.J.H.

242. J. PINTARD, "La moisson et la vendange dans l'Apocalypse (14, 14-20). Pour encourager les confesseurs de la foi," *EspVie* 82 (24, '72) 374-377.

A summary of A. Feuillet's exegesis of the passage which appeared in *Nouv RevThéol* [§ 16-976].

243. E. FIORENZA, "Die tausendjährige Herrschaft der Auferstandenen (Apk 20,4-6)," *BibLeb* 13 (2, '72) 107-124.

An examination of the redactional intent of the author shows that he reworks various traditions which he has received and from them composes new theological ideas which are relevant for his community. From Ezek he has borrowed the resurrection at the beginning of the messianic period and the attack by Gog and Magog. From Jewish apocalyptic he has taken the national expectation of an earthly rule of the people of God and the judgment pronounced on each individual according to his work. The 1000 years do not apply to a messianic interim kingdom but to one aspect of eschatological salvation. Finally, though several incidents are related one after the other (the parousia, the crushing of God's enemies, the chaining of Satan, etc.), no temporal sequence is implied therein.—J.J.C.



## BIBLICAL THEOLOGY

244. B. BOSCHI, "Orientamenti recenti sulla struttura della teologia del Nuovo Testamento," *SacDoc* 16 (63-64, '71) 553-566.

There are two general approaches to NT theology. One is historical, presenting the development of a doctrine as it appears chronologically. This method suffers from the fact that several NT writings cannot be dated accurately. The other approach is systematic; it, however, may neglect the context of a text and the stages of the development in some doctrine. Besides there is dispute about what should be the theme for systematic theology. It seems that the kerygma is the best unifying theme. In recent years hermeneutic has been of importance, i.e. the comprehension of the NT for its global and authentic sense in the 20th century. The exegete has a twofold task: historical, to reconstruct the past, and existential, to seek an answer to questions about his own existence. Finally, the theology of the NT is today confused more because of the crisis in philosophy than because of that in theology.—J.J.C.

- 245r. B. S. CHILDS, *Biblical Theology in Crisis* [cf. *NTA* 14, p. 356; § 16-977r].

G. F. HASEL, *AndUnivSemStud* 10 (2, '72) 179-183.—The future alone can determine whether C has drawn his distinctions too sharply or whether his proposed method will be a catalyst for a really new biblical theology. The claim that only those NT ideas which have their roots in the OT determine the categories of biblical theology seems too restrictive and one-sided. It is not clear how C can solve the problem of the authority of Scripture in view of his emphasis on the history of interpretation as on an equal footing with the theological reflection in both the OT and NT. One wonders whether his new method resolves the "impossible tension" between the inspiration of Scripture and its interpretation.—D.J.H.

246. E. FUCHS, "Neues Testament und Wort Gottes," *TheolLitZeit* 97 (1, '72) 1-16.

The word of God is the theme of the NT. According to Apoc 19:13 Jesus is the word of God. In the NT the word of God is primarily gospel rather than law, and the gospel witnesses to the divine reality of the word of love as the truth of faith. Paul's preaching is motivated by the recognition that Jesus' death is God's presence in life. What John called love and Paul called God's righteousness, Jesus preached as the new age of God's rule. While John taught what love is and Paul taught what love was, Jesus said what love said. He wished to say that everything not done from faith is sin. The quintessence of the NT Christology of the word of God is love.

The word of God is also the theme of human existence. Besides being aware of himself as a temporal being, man perceives a Being outside of himself and other than himself—God. Through faith in God man can share in the process

by which God enters into our existence; this is the work of the Holy Spirit. The quintessence of love is the word (Jn 1:1). The article concludes with a list stating the author's positions in the form of theses.—D.J.H.

247. E. GÜTTGEMANNS, "Linguistisch-literaturwissenschaftliche Grundlegung einer Neutestamentlichen Theologie," *LingBib* 13-14 ('72) 2-18.

Foundation of a new "linguistic" theology of the NT as deductive system of "grammatical" laws for the constitution of the "texts" of the NT. All the theoretical and fundamental problems of such a theology in the context of present theological and linguistic scholarship are pointed out and rules for a solution given in 47 theses for a fundamental theory of "texts."—E.G. (Author.)

248r. J. JEREMIAS, *New Testament Theology. The Proclamation of Jesus* [cf. *NTA* 15, p. 365; § 16-981r].

C. E. CARLSTON, *JournBibLit* 91 (2, '72) 260-262.—Whatever one may make of the individual conclusions or the motives behind the enterprise, few other NT scholars could have written this book. How many conclusions would have to be modified if J took seriously the possibility that behind the sayings common to Mt and Lk lies not oral tradition but a written document? Also, not all scholars are prepared to accept the authenticity of many texts which J depends upon as authentic. Finally, his emphasis on the connection between all major NT themes and the message of Jesus falters on the questionable nature of many of the book's historical conclusions, on the fact that the NT writers did not ground their kerygma in the historical Jesus, and on the invalid assumption that a view is more or less true as it does or does not rest on the teaching of the historical Jesus.—D.J.H.

249r. ———, *Idem*.

L. E. KECK, "Jesus' Message without Theological Reflection," *Interpretation* 26 (3, '72) 345-348.—By relying upon the negative criteria, Jeremias produces a picture of a Jesus heroically distinct from his Jewish milieu. Though aware of the dangers latent in his approach, nevertheless "in tacitly assuming that what is theologically decisive about Jesus coincides with those points of divergence from Judaism, Jeremias simply manifests an unfortunate legacy at least as old as the Enlightenment" in the unfavorable portrait of Judaism that results. Most of all, the book needs some justification for beginning a NT theology with a presentation of Jesus' own message; Jeremias appears to assume that it is self-evident. The theological coherence of Jesus' message, as Jeremias presents it, is less than clear. For example, how are the fatherhood of God and the apocalyptic dawn of the kingdom of God related? The volume is of course significant and repays careful study, yet its lack of essential theological reflection generates all the more eagerness for the next volume.—J.W.D.

250r. ———, *Idem*.

A. RICHARDSON, *JournTheolStud* 23 (1, '72) 214-216.—This book, represent-



ing the mature scholarship of its distinguished author, must surely be reckoned one of the most important contributions in our time to the study of the NT. Acquaintance with the Aramaic background of the Gospels shows that much of what is now conventionally regarded as the post-Easter theologizing of the church must in fact date from the days of Jesus himself.—D.J.H.

251r. E. KÄSEMANN, *L'appello alla libertà. Indagine polemica sul Nuovo Testamento* (Turin: Claudiana, 1971). [Cf. *NTA* 14, p. 252.]

P. ORLANDO, "Una lettura polemica del Nuovo Testamento," *Testimonianze* 15 (141, '72) 18-33.—This detailed summary of K's volume contends that he is correct in his defense of liberty in making Christ the center, and this is very far from the ethics and ecclesiology which are on the plane of human responsibility. The church is a human creation and should stand upon the earth, under the lordship of Jesus, under his judgment but also under his mercy. At the same time the existential analysis cannot be taken as a canon of interpretation, and when we are faced with Jesus as presented to us by the Bible no a priori canon can be a decisive or limiting criterion.—J.J.C.

252r. H.-J. KRAUS, *Die Biblische Theologie* [cf. *NTA* 15, p. 246; § 16-982r].

O. MERK, *TheolRund* 37 (1, '72) 80-88.—Along with a very detailed summary of the book the review presents specific criticisms and provides additional bibliographical information. For asking OT and NT scholars as well as systematic theologians to consider the interrelationships of their various fields K deserves our thanks. He has written a necessary book from which one can learn a great deal even while debating with it.—D.J.H.

253. L. McMORROW, "Encyclopedia of Biblical Theology," *IrTheolQuart* 38 (2, '71) 168-174.

J. Bauer's encyclopedia is a worthwhile contribution to the growing choice of dictionary material available to English readers. It is not clearly superior to the works of J. L. McKenzie and X. Léon-Dufour except in the matter of indexes and bibliographies. It would not compare with the *TDNT*, and neither does it rank with the four-volume *Interpreter's Dictionary of the Bible*.—D.J.H.

### *Christology*

254. H. BOERS, "Where Christology Is Real. A Survey of Recent Research on New Testament Christology," *Interpretation* 26 (3, '72) 300-327.

The 19th- and early 20th-century roots of the current debate over NT Christology are now mediated largely through the work of Bultmann, who replaces the 19th-century interest in the historical Jesus with M. Kähler's fundamental insight that the proclamation of Christ is the focus of NT Christology. The most crucial topic in this area for the past 15 years has been the Son of Man; a survey of the principal contributions is offered here, with particular attention to H. E. Tödt, F. Hahn, E. Schweizer, P. Vielhauer, C. Colpe

and N. Perrin. S. Schulz [§ 7-768] has advanced the understanding of *maranatha* and J. T. Sanders has pointed helpfully to an "emerging mythical configuration" (though not a single myth) behind the NT Christological hymns, the *Apocalypse of Adam* and the *Odes of Solomon*.

Building on earlier work [§ 15-796], the article then addresses the dilemma resulting from a recognition that NT Christology is a composite product of the early Christian communities and the continued affirmation that Christology must be based in truth about the historical Jesus. "The one way to overcome this dilemma is to understand the christological titles as ways in which primitive Christianity tried to express who Jesus was as a response to the claim which was already implicit in his message and activity. The procedure is to start the inquiry with the message and activity of Jesus and to investigate the development of the Christology of the New Testament from there." G. Bornkamm and E. Käsemann correctly point both to the existential urgency behind this investigation and to the wrongheadedness of locating the authority of the historical Jesus in claims made for his person, either in his own words or by his followers. Rather, it is the authority inherent in his message and activity which legitimates NT Christology. Theologically it is unimportant which logia, if any, are authentic, for his claims may be equally well represented by both "genuine" and "non-genuine" materials in the Jesus tradition, a position latent in Mt 25:31-46. "The 'new quest' of the historical Jesus is not merely impossible, but it is erroneous."

H. Braun has shown that a common self-understanding is shared by both the non-Christological Jesus tradition and the explicit NT Christologies. J. M. Robinson has subjected the concepts of "kerygma" and "history" to an analysis which shows that these notions do not arise from the NT itself and are misleading for its interpretation. Both the resurrection and the miracles of Jesus are inseparable from the accounts of them and are continually reinterpreted in the course of the traditions' development. Robinson's co-author in *Trajectories through Early Christianity* (1971), H. Koester, apparently re-introduces kerygma and history as distinct categories when he affirms "'Jesus' particularity and contingency' brought to expression ever anew" as a norm over against the succession of language worlds in which that renewed expression must occur. Koester's appeal is, once again, "misplaced concreteness." The validity of what is proclaimed depends on the self-assertion of the proclamation, not on brute fact behind it (*contra* Bultmann). Robinson is not guilty of this error and thus provides a more promising program for further work than Koester. There is no external norm to apply to NT Christological statements, not even the norm of the historical Jesus.—J.W.D.

255. F. COLLISON, "The Use of Isaiah 53 by Jesus and the Early Church. (A summary of Hooker's *Jesus and the Servant*)," *IndJournTheol* 20 (1-2, '71) 117-122.

M. D. Hooker's *Jesus and the Servant* (1959) is summarized under two



headings—the linguistic affinities to Isa 53 and references by Jesus to his suffering. The conclusion is that Jesus and the early Christian writings in general do not connect his suffering and death with forgiveness of sin and vicarious suffering as Isa 53 does. The apocalyptic background of the NT period provides a better explanation for the necessity and the meaning of Jesus' suffering and death.—J.J.C.

256. W. DUNPHY, "Maranatha: Development in Early Christology," *IrTheol Quart* 37 (4, '70) 294-308.

The grammatical analysis alone of *maranatha* does not yield an adequate understanding of the term. The precise connotation of the phrase varies from one milieu to the next, but with each variation there is development. The base of this development may be summarized as "a prayer directed to the Father in the Aramaic community, requesting the establishment of his Kingdom through his Chosen One." *Didache* 10.6 seems to be moving toward a Eucharistic understanding, but in its position at the end of the celebration the phrase probably acts as a final expression of the hope of the community for the kingdom. 1 Cor 16:22 is a citation and may have Eucharistic overtones. In Apoc 22:20 where *maranatha* serves as a prayer directed to the Lord Jesus, a liturgical setting is again possible.—D.J.H.

257. B. FJÄRSTODT, "The Use of Isaiah 53 in the N.T.—Recent Scandinavian Research," *IndJournTheol* 20 (1-2, '71) 109-116.

The survey embraces the problem of textual criticism, the text used in the NT, important basic motifs in Isa 53, the use of Isa 53 in the NT, and finally Jesus and Isa 53. In the NT the Isa 53 tradition is understood in the light of the Tammuz, kingship and clan-father motifs which yield a basic pattern that explains the Christ-event and makes it scripturally based. It seems more reasonable to assume that this ingenious use of Isa 53 in combination with other motifs comes from Jesus, to whom the NT writers ascribe it, than to think of it as an early church theology.—J.J.C.

258. F. GRYGLEWICZ, "Myśl o posłaniu Chrystusa w Nowym Testamencie (The Occurrence of the Thought about Christ's Mission in the New Testament)," *RoczTeolKan* 18 (1, '71) 97-112.

While present throughout the NT, the notion of the "mission" (i.e. sending) of Jesus is especially dominant for John. His Gospel clearly indicates Jesus' relation to the Father and underlines his authority and divine nature. 1 Jn tells of God's motives for sending Jesus and spells out the mission or goal of Jesus' sending.—J.P.

259. W. HOERSCHELMANN, "Summary and Evaluation of Bultmann's View on the Use of Isaiah 53 by Jesus and the Early Church," *IndJournTheol* 20 (1-2, '71) 98-108.

The article presents the position of R. Bultmann along with the counter-

arguments of J. Jeremias. The author concludes by expressing basic agreement with Bultmann.—J.J.C.

260. J. KREMER, "Verurteilt als 'König der Juden'—verkündigt als 'Herr und Christus,'" *BibLiturg* 45 (1, '72) 23-32.

Nowadays Jesus is often glorified by persons not particularly religious on the grounds that he was a revolutionary fighting the established order. To form a just judgment of his role we must consult the Gospels, realizing that they were formed in different stages and reflect the situation of the early church. In them history and kerygma are combined. Some scholars claim that Jesus was a political messiah, but if that were true, his disciples would have been arrested with him, and the first Christians would have been suspect to the Romans.

In the earliest form of the good tidings of Easter it is said that Jesus arose (cf. 1 Thes 4:14—it was later changed to "he was raised up"), and later he is called Lord (cf. Phil 2:11; Rom 10:9). The resurrection was proof of his messiahship. When describing the trial before the Sanhedrin, John in the light of the Easter faith stresses the kingly majesty of the accused, and all the Evangelists relate Jesus' confession in sharp contrast to Peter's denial of him.—J.J.C.

261. J. C. McCULLOUGH, "Jesus Christ In The Old Testament," *BibTheol* 22 (2, '72) 36-47.

The NT writers in general found Christ in certain parts of the OT not as a result of arbitrary choice but because of the theological conviction that the God who had acted in the past was now acting according to the same principles and was bringing to culmination all that had gone before. Also, because they believed that Jesus was the Son of God and as such had existed before NT times, the NT writers looked for and found the actual presence of Jesus Christ in the OT.—D.J.H.

- 262r. J. T. SANDERS, *The New Testament Christological Hymns* [cf. *NTA* 15, pp. 366-367; § 16-805r].

M. McNAMARA, *IrTheolQuart* 38 (4, '72) 376-379.—This welcome addition to the literature on the NT hymns is also a contribution to NT Christology. There are, however, many cases in the Targums where *mêmrā'* seems to be just a synonym for God. *Dîbûr*(*ā'*) is not the direct equivalent of *mêmrā*; it is a technical term for God conceived as revealing his will to man. Also, S makes no mention of the relationship between the *Odes of Solomon* and the Qumran texts.—D.J.H.

- 263r. ———, *Idem*.

C. F. D. MOULE, *JournTheolStud* 23 (1, '72) 212-214.—There is much learning, combined with many shrewd observations, in this unusual and interesting study. But there are still questions which need to be asked. What are the



criteria of a NT hymn? How are we to imagine the alleged pre-Christian Wisdom hymns to have been used? Must we not distinguish between dualistic ideas generally (gnosis) and developed savior-mythology (Gnosticism)? The fact remains that, prior to Christianity, we still have no direct evidence for more than the dualistic language of mediation.—D.J.H.

264r. ———, *Idem*.

R. SCROGGS, "Myth and Liturgy in Early Christian Literature," *Interpretation* 26 (2, '72) 219-222.—Summary. Sanders's judgment that the Johannine Prologue is the prototype of the Christological hymns overlooks the fact that the Prologue lacks what is perhaps the essential motif of the other hymns, namely the enthronement of the revived figure as cosmic lord. His attempt to find reconciliation and enthronement motifs in the *Odes of Solomon* and the *Apocalypse of Adam* cannot be said to have succeeded.—R.J.K.

265. S. ZEDDA, "Gesù storico alle origini della cristologia del Nuovo Testamento," *SacDoc* 16 (63-64, '71) 433-448.

Three types of Christology may be distinguished in the NT: "adoptionist" in Acts (the term can be understood in an acceptable sense), kenotic in Paul and incarnational in Jn. Between the historical Jesus and the Christological kerygma of the early church there is a definite link. The connection is manifest from the fact that the Evangelists presented their account of Jesus' earthly life under the influence of the paschal faith, as can be seen from Luke's use of *kyrios* (e.g. Lk 5:8) as applied to the earthly Jesus and Matthew's use of the term Son of God (14:33, etc.) before Easter. The explicit or direct Christology of the primitive community and of all the NT (evident especially in the titles Christ, Lord, Son of God) is founded historically in the so-called indirect or implicit Christology, i.e. in the ensemble of Jesus' words and deeds in so far as they reveal his person.—J.J.C.

### *Church and Ministry*

266. J. ASHTON, "Authority in the Gospel," *Way* 12 (3, '72) 211-221.

An adapted version of an article which was first published in French in *Christus* [§ 14-974].

267. L. BOUYER, "The Ecclesiastical Ministry and the Apostolic Succession," *DownRev* 90 (299, '72) 133-144.

In their zeal to achieve ecumenical unity some Catholic scholars are willing to sacrifice essential elements of the apostolic succession. The principal arguments against succession are here summarized and answered. Some, for example, would claim from Paul's case that there was a charismatic ministry parallel and equal to the official ordinary ministry. Yet it is noticeable that the NT gives no other instance in which a church official was directly commissioned

by God or Christ. Furthermore, the fact that by the 2nd century the role of the bishops was universally recognized and that Clement and Ignatius bear witness to episcopal authority is decisive evidence for apostolic succession.—J.J.C.

268. P. DACQUINO, "Il 'carattere' dell'Ordine alla luce della Bibbia," *RivistBib* 19 (4, '71) 353-373.

Why is the "ordained" priesthood not simply an *office* received from the community, but rather something *definitive* and *irrevocable* before God? The answer is that at the root of this office there is a *designation* by God through Christ, signified through sacramental ordination. It is God and Christ who commit to the ecclesiastical leaders in a definitive and irrevocable way (as the whole Christian tradition has always held) their apostolic mission together with the Holy Spirit. Thus these leaders are sufficiently distinguished from the simple believers and in this context one can speak of a sacramental character of holy orders. Hence Mt 28:18 ff. and Jn 20:21b are fundamental in this respect, especially when considered in the context of the life of the church in the 1st century. The first Christians did not visualize the ministerial priesthood in isolation, but in the context of the apostleship, i.e. as a commission from God and Christ, as in the case of the prophets. Apostleship was a participation in the mission of Christ himself, the Apostle and High Priest of the last days (Heb 3:1) sent by the Father. So also the Holy Spirit given to the apostles is the same Spirit given to Christ in his baptism. Thus on this operative plane, participating in his mission as "apostle" of the Father, they become more conformed to him, without the need of having further transformations of their Christian being. The ecumenical implications of these principles are quite obvious.—C.S.

269. O. DA SPINETOLI, "Il sacerdozio ministeriale nel Nuovo Testamento," *Antonianum* 47 (1, '72) 3-16.

The NT speaks clearly of the priesthood of Christ (Heb) and in a dozen places (e.g. 1 Pet 2:5-10) of the priesthood of the faithful, but Jesus never gave the title of priest to an individual among his disciples, and the command at the Last Supper to repeat the Eucharist (1 Cor 11:24-25) seems too laconic for establishing an institutional ministry. The development and clarification of the various ministries took place in the 2nd and 3rd centuries.

The nature of the priesthood can be understood from the nature of the church. The church is the congregation of all those who believe in Jesus and is based upon the polarity between the community and the persons of the ministers. The minister is to be the servant of the community, not its patron. Nevertheless sacramental theology has made the priest into a mediating God, another God, and thus set him above the community with unchangeable powers.

The crisis concerning priestly identity today can be resolved if we assign the proper functions and duties to the community and recognize the limits of the minister's authority. In the course of centuries the community has been relieved



of many obligations which have been transferred to the shoulders of the priest and which constitute an intolerable burden for him. The way of reform is by a return to the pluralism of ecclesial functions. We need to restore life, not to the priesthood, but to the Christian community.—J.J.C.

270. M. GARCÍA CORDERO, "Concepción jerárquica de la Iglesia en el Nuevo Testamento," *Salmanticensis* 18 (2-3, '71) 233-287.

From an examination of the key texts (Mt 16:17-19; Lk 22:31; Jn 21:15-20) and their interpretations the primacy and the apostolic succession are established. In Acts the church appears as a religious society organized hierarchically on the basis of a monarchical-aristocratic regime. In apostolic times the apostles were not called priests. It was only at the end of the 2nd century that the term was applied to the bishop and then to the priest. P. Benoit suggests that in Palestine the church established a group of elders similar to that customary among the Jews. In the Pastorals the *episkopos* was a presbyter who enjoyed special authority, or rather was a particular minister defined as an *episkopos*, supervisor of the community. The monarchical episcopacy seems to have resulted from two tendencies, one toward apostolic supervision, and the other toward a local single *episkopos*. Two inverse and converging motives were at work. One worked from below toward centralized organization which made the administration of the local community pass from the hands of the priest to that of a smaller committee of *episkopoi* and then to a single *episkopos* who presided over his colleagues as *primus inter pares*. The second movement worked from above, the trend toward expansion which caused the apostolic and ecumenical power of the apostles to pass into the hands of their disciples and immediate collaborators who were entrusted with care of determined regions so that finally these powers were fixed in each particular church and in the hands of the local bishop.—J.J.C.

271. A. LEMAIRE, "Les ministères et le Nouveau Testament," *Études* 336 (4, '72) 615-625.

The NT evidence on ministry raises three difficulties. The first is language. We use some terms, such as priest, that the NT did not use. The NT is not consistent in its use of terms and some terms have evolved in meaning since then. Secondly, the NT saw many forms of ministry other than the present deacon, priest and bishop. All ministry was characterized by service of the word and of unity. Third, the way ministers are nominated may not sufficiently respect the autonomy and originality of the communities, as mirrored in the NT.—A.J.S.

272. J. SZLAGA, "Chrystus i apostołowie jako fundament Kościoła (Christus und die Apostel als Fundament der Kirche)," *RoczTeolKan* 18 (1, '71) 113-130.

The NT presents Jesus, the apostles, and Peter equally as the foundation of the church. Jesus, of course, by inaugurating the New Covenant with the New

Israel, is the basic foundation. After his death, the apostles mediated between this New People and God, with Peter having the special charge of strengthening his brothers. Thus the apostles were to be true to Jesus and preach his word authentically; the faithful were to care for the development of the church.—J.P.

### *Various Themes*

273. G.-M. BEHLER, "Prier dans l'Esprit et prier sans cesse selon le Nouveau Testament," *MaisDieu* 109 ('72) 31-50.

A discussion of the NT teaching on the Spirit's role in prayer and on perseverance in prayer.

274. G. BOURGEAULT, "Fidélité conjugale et divorce. Essai de théologie biblique," *SciEsp* 24 (2, '72) 155-175.

There is a need to realize that for the Christian there is no ethic anterior to revelation and that in this revelation the indicative always precedes the imperative and "indicates" its meaning. The gospel gives us not so much a special revelation on the institution of marriage or commandments on conjugal life as a revelation of the radically new situation of man in Christ. The biblical theology of conjugal fidelity and divorce has been generally presented in terms of Gen 2:24; Deut 24:1-4 and especially Mt 5:31-32 and 19:3-9. The "theologized" experience of Israel, however, as well as that of conjugal life and matrimonial institution within it, is found gradually reflected along various axes: that of a theology of creation, of the law of the covenant, of prophecy, of wisdom. The teachings of the NT are gospel before being commandment. Every man, henceforth liberated, is transfigured in the risen Christ; and so too is human marriage. In this context true fidelity, like the joy, peace and unity associated with it, is an eschatological gift "possessed" by the Christian only in hope.—S.B.M.

- 275r. F. D. BRUNER, *A Theology of the Holy Spirit* [cf. *NTA* 15, p. 245].

J. D. G. DUNN, *Baptism in the Holy Spirit* [cf. *NTA* 15, p. 126; §16-305r].

D. J. HARRINGTON, "Baptism in the Holy Spirit: A Review Article," *Chic Stud* 11 (1, '72) 31-44.—The major part of the article is a detailed summary of the authors' views on the NT texts customarily employed in connection with the Pentecostal thesis of a second baptism distinct from, and subsequent to, conversion-initiation. Bruner's use of the NT is constructive and well based on the best in modern biblical scholarship. However, his emphasis on the free or unmerited nature of the gift of the Spirit may be excessive. Clarity and sharp logic mark Dunn's monograph; his exegesis is fresh and perceptive. Yet his insistence on rigidly distinguishing the reception of the Spirit from the external rite of baptism tends to mar the exegetical discussions and to confuse even the attentive reader. His case against sacramentalism is really directed toward *ex opere operato* magical thought-patterns.—D.J.H. (Author.)



276. G. BRUNI, "La morte nella Bibbia," *Servitium* 6 (24, '72) 133-152.

In the J narrative of creation sin is seen as the obstacle to the tree of life. This theology of sin-death, however, must be understood within the context of the covenant. The prophetic tradition proclaims that God in his eschatological reign will destroy death forever. In the sapiential literature biological death is seen as the external and most evident result of a sinful life. The Pauline teaching takes up some of these typical OT themes but only as elements of comparison to put in sharper relief the absolute newness of the crucified and risen Christ. Christ's innocent death is the gesture through which God reconciles man to himself, granting him a life of freedom in the Spirit which is open to eternal life. But it is John who elaborates this concept of life as an event revealed in the deeds and the message of Jesus, who conquered death for himself and for others.—S.B.M.

277. B. BYRON, "General Theology of Marriage in the New Testament and 1 Cor. 7:15," *AusCathRec* 49 (1, '72) 1-10.

The article first examines the church's discipline on marriage. Next the Synoptic texts regarding divorce are studied. The succinctness of the precepts given in these passages leaves a doubt as to what Jesus would have said concerning the case of a spouse who does not cause the breakup of the marriage, seeking a divorce, but is finally and permanently abandoned by the other partner. The existence of such a doubt could explain Paul's saying "I say, not the Lord," when he permits an exception. It is then argued that Paul's unbeliever must not be simply equated with an unbaptized partner. Hence it is suggested that a Christian who is definitively abandoned even by a baptized partner ought to be free to marry in the church. The deserting spouse, however, should not be allowed to marry with the church's blessing.—J.J.C.

278. C. E. CERLING, JR., "Abortion and Contraception in Scripture," *Christ ScholRev* 2 (1, '71) 42-58.

Contraception and abortion were never issues in the OT either because of the Israelites' high regard for children or because they were accepted practices not worth mentioning. When Christian marital love is understood as a reflection of Christ's love for the church, then there may be instances in which self-sacrificing Christian love would demand contraception or even abortion. The complete silence of both OT and NT on these issues suggests a permissive attitude toward them.—D.J.H.

279. C. M. CHERIAN, "The Bible As Source of the Christian Life," *Jeevadhara* 1 (6, '71) 526-539.

In order to hear the voice of God we must go to God's own school of training, the sacred Scriptures. In them he instructs us how to know him, to understand his plan of salvation, to overcome our own sinfulness and to respond to him as we ought.—J.J.C.

280. K. CONDON, "Justification in the Bible," *IrTheolQuart* 37 (4, '70) 265-279.

By understanding the terms "righteous" and "righteousness" in a legal and religious context the NT does not depart from Jewish tradition. Paul, however, does depart from Judaism in two respects: (1) while Judaism had in view only the verdict of final judgment, Paul sees that verdict as a reality effective in the present life of the individual; (2) while Judaism made the observance of the Law the necessary condition for a justifying verdict, Paul holds it to be faith in Christ. James so misunderstands Paul "that he can hardly have read what he had written. At the same time, his stand comes closer to that of later Church theology than St Paul's does."—D.J.H.

281r. J. D. G. DUNN, *Baptism in the Holy Spirit* [cf. *NTA* 15, p. 126; § 16-305r].

C. BUCHANAN, "Baptism in the Holy Spirit," *Churchman* 86 (1, '72) 39-46.—The polemics D offers invite a head-on encounter, yet such an encounter can do nothing but good. Is he starting from the classic Protestant position and confirming it by Scripture? Can he hold as rigidly to his own exegetical guidelines as he intends? Does he create a class of "Christians" which smacks of the Reformers' "church invisible"? Can D keep baptism coincident in time with conversion while being strictly irrelevant to it? What does he mean by the "validity" of baptism? Is the either-or approach to the literal-metaphorical tension the only procedure?—D.J.H.

Cf. § 16-275r.

282. C. L. FEINBERG, "The Image of God," *BiblSac* 129 (515, '72) 235-246.

The creation of man is the result of a divine decree. Man is marked by a special nature and characterized by a special dominion and sovereignty. Through sin he lost communion with God, righteousness, conformity to God's will and immortality. Through Christ, who is the pattern of redeemed humanity, the image of God is restored.—D.J.H.

283. D. FOORD, "Prophecy in the New Testament," *RefTheolRev* 31 (1, '72) 10-25.

In the Gospels pre-Christian figures, John the Baptist and Jesus are described as prophets. In Acts the ministry of the prophet overlaps with that of the apostle, teacher and elder especially in the exposition of Scripture. In the epistles some prophesy only occasionally while others are designated as prophets and set apart for that ministry. In Rev prediction comes to the fore, and exhortations are marginal. According to 1 Cor 14 the purpose of prophecy is edification, encouragement, consolation, authentication and instruction; by prophecy the unbeliever is convicted and judged and comes to worship God. 1 Cor 14:29-33 outlines rules for the prophet and for those who hear the



prophecy. His message must be consistent with the apostolic deposit and must be tested by the whole congregation, by prophets and by those with the charism of discerning the spirits. Prophecy is not an individual's private possession, but rather is a gift used within the community.—D.J.H.

284. E. R. HAY, "Bultmann's View of Miracle," *LuthQuart* 24 (3, '72) 286-300.

A discussion of Bultmann's rejection of the concept *Mirakel* and an analysis of his objections to the concept *Wunder* along with a presentation of his positive approach to *Wunder*. Bultmann's outlook on the natural world is closer to a 19th-century view than it is to our understanding of the world. Also, the treatment of the relationship between past events and present miracles is inadequate. How do the *Mirakeln Jesu* become the *Wunder Christi*? Finally, there is no significant place for secular or pagan or non-Christian miracles.—D.J.H.

285. M. HENGEL, "'Politische Theologie' und neutestamentliche Zeitgeschichte," *KerDog* 18 (1, '72) 18-25.

To ground "political theology" in the NT requires a study of the 470 years from Alexander to Hadrian. The imperialism of the Macedonian monarchs and the Romans moved the Jews toward either assimilation or a new self-definition through apocalyptic. This second response encouraged the *ḥāsīdīm* to lead a "holy war" uprising resulting in independence which in turn produced an anti-apocalyptic, conservative ruling class. Later, opposition was transferred to the Romans and Herod but was expressed both in open revolt and in a colorful literature. Jesus' preaching tends in the opposite direction, stressing the poor and outcast, love and gentleness. Though Jesus was marked by messianic characteristics, in criticizing the authorities he was basically anti-messianic.—A.J.S.

286. J. Jocz, "God's 'Poor' People," *Judaica* 28 (1, '72) 7-29.

In the OT the worship of the "poor" transcends cultic worship and points to a temple made of living stones where spiritual sacrifices are offered to the holy and invisible God (1 Pet 2:5). K. Schubert is correct in describing the "poor in spirit" as those who "have seen through and overcome the enticement of riches." It is not surprising that the early Jewish disciples of Jesus called themselves "the poor ones" because they desired to be rich before God.—D.J.H.

287. E. LUSSIER, "Mariology Post-Vatican II," *ChicStud* 11 (1, '72) 73-88.

The nature of the material in Mt 1—2 and Lk 1—2 justifies neither uncritical acceptance nor uncritical rejection in regard to the historicity of every element. For example, the Magi story may well be modeled on a haggadic midrash about Moses. Yet both authors focus on Christ's virginal birth and mean to present it as a historical happening. In Jn 19:25-27 Mary symbolizes Lady Zion, the new Eve, giving birth to a new people in the messianic age; a similar concept seems present in Apoc 12.—D.J.H.



288. J. D. McCAUGHEY, "Marriage and Divorce. Some reflections on the relevant passages in the New Testament," *Colloquium* 4 (4, '72) 24-39.

Mk 10:2-9 bears witness to a tradition that Jesus differed radically from the rabbis in the matters of marriage and divorce. One cannot avoid the conclusion that Matthew in 19:9 is modifying this tradition in a direction more congenial to his Jewish-Christian catechetical ways and more consistent with the practice of his church. Unless the juxtaposition of Lk 16:18 to 16:16-17 is arbitrary, then the disciples have no escape from the obligation of monogamous marriage and no evading the prohibition of divorce. 1 Cor 7:12-16 shows that Paul (in spite of the saying in 1 Cor 7:10) believes there are circumstances in which divorce is permissible.

With some sectarian Jews of his day, but in contrast to orthodox Judaism, Jesus taught that marriage is monogamous. He shared the OT and Jewish condemnations of sexual relations outside marriage. He spoke rigorously against divorce and against subsequent remarriage. But are we to make the teaching of Jesus a rule for the life of the church, or are we to follow Matthew and Paul in adapting that teaching to our circumstances? "We can only proclaim God's will as we know it in Jesus; and that will is known there in demand and mercy."—D.J.H.

289. M. MORETON, "The Emergence and the Forms of a Rite of Initiation in the Church," *Theology* 75 (624, '72) 301-310.

A reply to A. T. Hanson [§ 16-1008] concerning the recent Church of England report *Christian Initiation*. The question as to whether Jesus baptized stands unsettled and in doubt. The accounts of his own baptism may have been written from the standpoint of current practice in the Markan-Matthean church. Several factors indicate that Paul had "at least a relative disparagement of baptism." John's attitude to the sacraments is problematical. In the D text of Acts the initiation rite includes immersion and imposition of hands. An investigation of the NT according to the historical stratification of the material reveals a diversity of practice. The single complex rite of the 3rd century, "embodying a number of related features, all contributing to the manifold meaning of incorporation into the life of the Church, has its roots in the Church in the time of the New Testament."—D.J.H.

290. E. NEUHÄUSLER, "Der entscheidende Augenblick im Zeugnis des Neuen Testaments ('Jetzt', 'Heute')," *BibLeb* 13 (1, '72) 1-16.

God's redemptive action in Jesus Christ enables the believer to grasp the present as the day of salvation. Now the church experiences the rule of the risen Lord over time and history as well as over the world and the community. In the salvation-history perspective the apostolic age has a special place. The "cultic present," the contrast between the Christian's past and present state, the moment of decision and the believer's orientation toward the future are significant dimensions of the NT view of time. In Mk, while Christians now



experience the risen Lord, the end will not come until the gospel is preached to all nations. Both Mt and Lk divide history into periods. In Mt the present is the time of the rule of the Son of Man, and in Lk it is the time of the church under the guidance of the Spirit. Even more than in Paul and Lk, in Jn the present is the time of salvation.—D.J.H.

291. J. I. PACKER, "The Way of Salvation. Part I: The Meaning of Salvation," *BiblSac* 129 (515, '72) 195-205.

The elements of the OT pattern of salvation give way to their corresponding antitypes in the NT. God rescues from spiritual bondage (sin, the Law, the wrath of God and death) and for a heavenly life (being with and like the Lord). He saves by the event of the cross completed in the resurrection, by the continuing heavenly ministry of Christ and by the ministry of the Holy Spirit. [To be continued.]—D.J.H.

292. É. POUSSET, "L'homme et la femme de la création à la réconciliation," *LumVie* 21 (106, '72) 60-74.

In the encounter between man, who is in the world a limitless desire, and woman, to whom man's cry of admiration and love is addressed, there is a struggle whose human outcome is a gratitude born of an engendering love. But man and woman soon realize that their relation can only be a gift. For the dynamic of love has as its term the most intense and universal communion, that of the kingdom of heaven. Sexuality, which is subject to death, is transcended in the resurrection, and the sign of its transcendence for the Christian is the life of those who forgo marriage for the sake of the kingdom.—S.B.M.

293. S. RAYAN, "The Experience of Prayer. Some New Testament Indications," *Jeevadhara* 1 (6, '71) 505-525.

The NT furnishes us with abundant material on prayer—express teaching about it, samples of prayer, instances of actual praying, e.g. Gethsemane, and from these passages certain conclusions can be drawn. Prayer presupposes a basic spiritual sensitivity, and a man endowed with this attitude finds himself faced with concrete situations and needs which call for a decision. Meanwhile he grows in awareness of God's presence and is gradually led to surrender himself completely to God's transforming action. Thus he is finally brought to share with others the love and the truth that have been given him.—J.J.C.

294. B. REICKE, "Heilig ist der Herr Zebaoth," *TheolZeit* 28 (1, '72) 24-31.

While the Bible does not state directly what Israel and the early Christians thought of God, it does speak of God's holiness, man's inferiority, and salvation as a response to man's sin and God's judgment. God's holiness always stands in the foreground and emphasizes man's inferiority. Yet, the Holy One is experienced as loving, and on this ambivalence is built the tension between Law and gospel. Justification is achieved only through God's salvation sent in Jesus.

At the center of the mystery of Jesus' passion and death, as redemption from sin and judgment, is the mystery of the Holy One himself.—A.J.S.

295r. P. RICHARDSON, *Israel in the Apostolic Church* [cf. *NTA* 14, p. 254; § 16-344r].

K. HRUBY, "Israel in the Apostolic Church," *Judaica* 28 (1, '72) 30-40.—A detailed summary of R's work along with observations concerning its importance for Jewish-Christian relations.

296r. ———, *Idem*.

J. C. H. LEBRAM, *VigChrist* 26 (2, '72) 148-152.—R's efforts to prove that Paul does not identify the church with Israel in Gal 6:16 and Rom 9—11 are not thoroughly convincing. His sketch of the development of the theme of the church as Israel arises not so much from the analysis of the texts as from the pre-established framework into which he forces the texts.—D.J.H.

297. S. SCHULZ, "Hat Christus die Sklaven befreit? Sklaverei und Emanzipationsbewegungen im Abendland," *EvangKomm* 5 (1, '72) 13-17.

Both Stoic philosophy and the mystery religions saw slaves as human beings, but these views had little impact on the institution of slavery. With the Gentile mission and the suspension of the Mosaic Law the Jewish distinction between Hebrew and heathen slaves disappeared in the early church. While Paul criticizes social distinctions between human beings from a theological standpoint in Gal 3:27-28 and 1 Cor 12:13-14, he still urges converts to remain in the state in which they were first called. For people awaiting the sudden intervention of God there was no interest in reform measures in regard to slavery. An eschatological expectation dimmed, "early catholicism" accepted the structures of society as given and did not mount any movement to free the slaves. One must conclude that slavery as such is not a problem in the NT. The article concludes with theological reflections on this historical analysis.—D.J.H.

298. H. SMETS, "Het gebed van Jesus en van de gelovigen. Het gebed als antwoord van de mens op Gods verbond" [The Prayer of Jesus and that of the Faithful. Prayer as Man's Acknowledging God's Covenant], *Collationes* 17 (4, '71) 435-455.

It is possible to discuss the prayer life of the faithful only if it is acknowledged in the context of participation in the Passover and the prayer of the Lord. Passover comprises the passion, death and resurrection of Jesus. It summarizes his life under the aspect of the culmination point of God's covenant with mankind. The prayer of Jesus during his Passover casts a light on the integration of prayer and life, on the unity of Jesus' will with his Father's. The Our Father, seen in that Passover context, manifests the same disposition of Jesus. The form of prayer adopted by the faithful is shown by two passages from the NT. The first derives from Acts 4—5 and represents the ideal prayer; the second,



Jn 16:23-33, unveils all fanciful thinking, predicts the dispersion of the faithful ones and serves as a warning that their prayer keeps vacillating.—J.L.

299. J. H. STEK, "To the Jew First," *CalvTheolJourn* 7 (1, '72) 15-52.

A study of the NT texts relating to the Gentile mission reveals that Jesus saw preaching the gospel to the Jews and to the Gentiles as two successive events and felt that two conditions had to be fulfilled before God's call could go to the Gentiles: "the dwelling of David, which has fallen" must be restored (Acts 15:16 ff.) and Christ's death must be accomplished. Jesus and the early church adhered to these conditions because they saw them as part of God's plan for the messiah. The immediate post-resurrection materials found in Peter's sermons in Acts and the structure of Luke-Acts support the idea of two epochs in salvation-history.—A.J.S.

300. T. STRAMARE, "La nuova umanità secondo Dio," *Divinitas* 16 (1, '72) 103-129.

No other religion recognizes in man the dignity which Scripture ascribes to him, for according to the Bible man is the image of God. To understand this dignity various topics are studied—society as portrayed in the Bible, the ethical-moral norms of the OT and of the NT. Man's true dignity derives from the ethic of obedience. The perfection which Scripture demands of him vastly exceeds his natural powers and must be a gift from God, for man is called to imitate the infinite, divine perfection. Since man's dignity has as its norm the divine will, it differs from the autonomous ethic of Greek philosophy and from every ethic which is based on merit or on the individual or on society. To attain the realization of human dignity, the Bible does not start from the idea of man or of human society but from the will of God.—J.J.C.

301. V. SUBILIA, "La Contestation évangélique," *RevRéf* 23 (1, '72) 3-45.

For the Christian it is incorrect to speak of a plurality of principles governing life. Plurality can exist only in a relativistic and autonomous system that makes man the master of his ethos and that depends on group approbation for validity. The Christian's value system represents the presence of the absolute *novum*, which is not a metaphysical system of objective abstraction, but Jesus crucified and raised. He is the foundation of human values and is not subject to variation.

According to the NT one must confront the old man simply because the new man has come, the second Adam, the one who has given a sacred character to human history. Jesus turned over social distinctions and religious regulations. He did not intend a new zealot movement but came rather to pass judgment and to free men from the rules and values that imprisoned them. In light of the resurrection, the disciples realized the necessity of preaching the newness of the world. Contrary to many commentators and theologians the resurrection is the justification of faith, not the symbolic interpretation of the significance of Jesus' life and death.

Thus man is living in an interim period in which the decisive event has already been verified but has not yet produced total transformation. He is still subject to the law of sin. The Christian is called on to live in the world as he finds it, yet to keep his eyes fixed on the *eschata*. His theology is a *theologia viatorum*.—H.B.B.

302. S. L. TATUM, "Great Prayers of the Bible," *SWJournTheol* 15 (2, '72) 29-42.

A discussion of prayers selected from the OT and NT.

303. R. VAN DER HART, "The Descent of Christ into Hell," *NewBlackfr* 53 (623, '72) 166-173.

The descent of Christ is interpreted in the light of our existential experience. "Christ descended into hell so as to expose the illusory nature of the Powers and Principalities, and we proclaim this fact in our Creed, for it is our liberation. But we are not merely referring to a fact outside us and in the past. Proclaiming the descent is admitting Christ into the depths of our existence, into the abyss where our angelic illusions need to be exposed."—J.J.C.

304. A. VAN GANSEWINKEL; "Ursprüngliche oder grundsätzliche Unauflösbarkeit der Ehe?" *Diakonia* 3( 2, '72) 88-93.

The phrase *ap' archēs* in Mt 19:4, 8 should be understood as referring to the divine plan or fundamental law of the universe. According to God's plan marriage is seen as fundamentally indissoluble. However, the practice of Israel in the OT, the Pauline privilege and the Matthean exception must be seen as genuine exemptions from the basic law of creation. These examples suggest that the indissolubility of marriage is not to be understood in an uncompromisingly legalistic sense.—D.J.H.

305. M. VELLANICKAL, "Biblical Theology of Evangelization," *ClerMon* 36 (6, '72) 223-234.

A description of the roots for evangelization and missionary activity as found in the OT and NT.

306. G. WEHEMEIER, "Deliverance and Blessing in the Old and New Testament," *IndJournTheol* 20 (1-2, '71) 30-42.

A clear theological distinction should be made between deliverance and blessing. Deliverance refers to God's coming to aid in certain situations; blessing describes his continuous action in sustaining and preserving his creation. These concepts are examined as they occur in the Bible. The OT blessing stresses concrete material goods, while the NT blessing does not consist in material goods only. Significantly Luke's Gospel (24:50) ends with a blessing.—J.J.C.



## THE WORLD OF THE NEW TESTAMENT

307. S. AGRELO, "Algunos precedentes culturales de la simbología cristiana de la luz," *Antonionum* 47 (1, '72) 96-121.

In the civilizations which formed the background for the Bible and for Christianity the symbolism of light was widespread and deep-rooted. This symbolism is here examined in the documents of Egypt and in the Greek classical and Hellenistic writers. The Bible also offers us a symbolism of light which is in many respects similar to the light symbolism of the neighboring peoples. There are, however, important differences, e.g. in Scripture light and darkness, day and night, sun and moon and stars are all creatures of God, subordinate to him. On the other hand, in the Bible light appears as a sign of God's presence and of his salvific action. The light symbolism reaches its peak in Christ, but the full meaning is not grasped unless one understands how other cultures have influenced the formation and the history of the concepts.—J.J.C.

308. W. WIEFEL, "Erwägungen zur soziologischen Hermeneutik urchristlicher Gottesdienstformen," *Kairos* 14 (1, '72) 36-51.

The transition from the original Palestinian home of early Christianity to the pluralistic, Hellenistic world is comparable to the contemporary move from traditional to post-Christian, secular society. A sociological analysis of changing liturgical forms can concentrate on Aramaic pneumatic liturgical acclamations which survive in Greek: *abba* (Rom 8:15; Gal 4:6), *amēn* and *maranatha* (1 Cor 16:22). Such acclamations probably originated from Christian self-expression within the form of the Jewish synagogue service, for Christians attended synagogue at first and, even after breaking away, followed the form of the Jewish sectarian meal. Among Gentile Christians new forms of worship arose, for example, in the pneumatic community in Corinth (1 Cor 14—16). To provide continuity and order without stifling the spirit, Paul used the acclamations as expressions of this "pneumatic democracy" and also insisted that prophetic messages be interpreted, as the Torah was interpreted in the synagogue.—A.J.S.

### *Archaeology*

309. N. AVIGAD, "The Burial-Vault of a Nazirite Family on Mount Scopus," *IsrExplJourn* 21 (4, '71) 185-200, plates 33-43.

A four-chamber subterranean tomb located 150 m. northwest of Nicanor's tomb on Mt. Scopus is described in detail. The tomb façade faces west toward Jerusalem. Each of its four chambers has walls and vaulted ceiling of excellently worked ashlar stones, similar to the fine masonry in the tomb of Herod's family and indicative of the high social rank of its owners. Within the tomb were two sarcophagi, fourteen ossuaries and two odd ossuary lids, a small glass bottle and a base fragment of a pottery cooking-pot.

One sarcophagus is finely ornamented with a floral pattern of vines, leaves

and bunches of grapes in shallow relief; the other bears no ornamentation. The first has three holes pierced in its sides at the bottom level for the draining off of body fluids (cf. *palKil* 9.32). The ossuaries are of the usual types, ornamented with incised rosettes and zigzag borders. One ossuary is inscribed "Hanania son of Jonathan the Nazirite" in a script somewhat typical of the Jewish cursive of the end of the Second Temple period. Another reads "Salome wife of Hanania son of the Nazirite" in a fully cursive Aramaic script (which shows new forms of *lamedh*, *mem* and *aleph*); perhaps, therefore, the Talmudic term *nzyr*' should be regarded as an appellative rather than as a personal name. The third ossuary inscription reads "'šwny the son of Shim'on the son of 'šwny." The tomb clearly belonged to an aristocratic family, probably of the first half of the 1st century A.D.—S.E.S.

310. B. BAGATTI, "Scavo presso la chiesa di S. Giuseppe a Nazaret (Agosto 1970)," *StudBibFrancLibAnn* 21 ('71) 5-32.

The limited excavation, though it did not produce any spectacular results, was historically valuable for it showed that the place which includes the church of St. Joseph and the adjoining area was inhabited uninterruptedly from the Iron Age onward. Hence the tradition which situates the home of the Holy Family in this place has an archaeological basis.—J.J.C.

311. B. BAGATTI, "La triangolazione del S. Sepolcro di Vienna-Sartorio (1940)," *StudBibFrancLibAnn* 21 ('71) 149-157.

The most recent scientific plan of the Holy Sepulchre was published by V. Corbo in 1969 [§ 15-334] and has given rise to many questions. Since that plan depends upon the work done in 1940 by the engineer F. Vienna and the architect E. Sartorio, these questions are answered by reference to their work and their notes.—J.J.C.

312. V. C. CORBO, "Aspetti urbanistici di Cafarnao," *StudBibFrancLibAnn* 21 ('71) 263-285.

The seventh campaign of excavations at Capernaum (1971) was rewarding for its information on the plan of the ancient city; certain completely new aspects were discovered, and other finds confirmed previously known conclusions. The report describes the extent of the city, its "islands" and their structure, two principal buildings of the city at the end of the Roman period, the population, the type of dwellings, the furniture, the pottery and the cemetery.—J.J.C.

- 313r. V. CORBO, S. LOFFREDA, A. SPIJKERMAN, *La Sinagoga di Cafarnao dopo gli scavi del 1969* [cf. *NTA* 15, p. 369].

V. CORBO, *The House of St. Peter at Capharnaum* [cf. *NTA* 14, p. 256].

G. FOERSTER, "Notes on Recent Excavations at Capernaum (Review Article)," *IsrExplJourn* 21 (4, '71) 207-211.—The late dating of the synagogue which



Corbo espouses (late 4th century A.D.) conflicts with the common opinion and would imply a strange anachronism in Roman provincial art and architecture. His use of coins to support his dating is not conclusive. While the octagonal structure *could* be a church erected on the remains of Peter's home, the finds excavated so far do not prove that hypothesis. It is equally possible that it could be a baptistery or a *martyrion* church and that the earlier "house-church" of the 4th century should be related to a venerable tradition, possibly connected with Peter's home.—S.E.S.

314. S. LOFFREDA, "Stampi su terre sigillate di Cafarnao," *StudBibFrancLib Ann* 21 ('71) 286-315.

Much inscribed pottery was found in the excavations at Capernaum (1968-70), and the material came from a vast network of dwellings whose stratification is clearly marked by various superimposed layers. In the sections excavated, inscribed pottery is extremely rare for the late Hellenistic and early Roman periods but amply attested for the late Roman and Byzantine periods.—J.J.C.

315. A. G. MARTIMORT, "Vingt-cinq ans de travaux et recherches sur la mort de saint Pierre et sur sa sépulture (1946-1971)," *BullLitEccl* 73 (1-3, '72) 73-101.

A bibliographical review of the works published on the excavations under St. Peter's basilica, examining the evidence of the Neronian persecution, the data on Peter's martyrdom, the description of the architectural peculiarities of the Constantinian basilica and the discovery of the *locus Petri*. It concludes with a reminder that though the archaeologists have no competence to identify relics they do have a way to read the language of ruins and, in this instance, the ruins of the tomb of the Apostle.—S.B.M.

316. I. RENOV, "A Reply to the Editor," *IsrExplJourn* 21 (4, '71) 220-221.

A résumé of a dozen objections to M. Avi-Yonah's observations on the author's interpretation of a mural panel in the Dura Europos synagogue [§ 15-1021].

317. S. SALLER, "Short Greek and Latin Inscriptions on Small Objects Found or Preserved in Palestine and Nearby Places," *StudBibFrancLibAnn* 21 ('71) 158-179.

In 1970 G. Kloetzli made a collection of short Greek and Latin inscriptions which B. Bagatti later photographed. Kloetzli then added to the collection and invited the author to help him in making the material known. Some of the data come from unknown sources and are in the hands of private individuals who will probably not make them known to literary circles; others come from known sources in Jerusalem, Samaria, Um Qeis, Aleppo, Bethlehem, Herodium and Gaza. Each is briefly described in this article.—J.J.C.

318. E. K. VOGEL, "Bibliography of Holy Land Sites," *HebUnCollAnn* 42 ('71) 1-96.

Under the heading of each site (205 in all) are listed general articles and books, and then publications concerning particular excavations.

### *Dead Sea Scrolls*

319. J. D. AMOUSSINE, "Observatiunculae Qumraneae," *RevQum* 7 (4, '71) 533-552.

1. "*The enemies of Yahweh*" or "*those who love Yahweh*" in 4QpPs37. Evidence from 4QPs<sup>f</sup> 8-10 and from 4QPs89 and 4Q4347 gives the explanation for the 4QpPs37 reading in Ps 37:20 of 'yby yhw<sup>h</sup> for the MT 'whby yhw<sup>h</sup>. The yod was replaced by the similarly intervocalic aleph as in these three texts. This gave rise to '(w)yby contrary to the MT and the sense of the context, by way of 'w'by.

2. "*To refrain from brigandage*" in Josephus, War 2.142. The vow is out of place in the context and clearly unnecessary. If it means to refrain from joining the Zealots, at an early stage this would be superfluous, at the final stage absurd, since a common fate had united Essene and Zealot survivors. A more probable explanation will rest on the hypothesis of a mistranslation by one of Josephus' colleagues who assisted him in translating his work from Aramaic or Hebrew into Greek. The original word *hms*, fundamentally "to plunder," was used here for "to misrepresent," "to falsify" (Ezek 22:26; Zeph 3:4), so that the phrase meant "avoiding all alteration"; the Greek text is due to the translator's taking *hms* in its commoner sense of plunder or brigandage.

3. *Interpretation of Hosea* (4Q166, col. 2). An explanation of the historical background and dates of the event reflected in the commentary on Hos 2:10-14 (4Q166 2.12-14, 15-17). The reconstruction proposed gives the translation: "The interpretation is, God has punished them by famine and nakedness, to make them shamed and dishonored in the eyes of the nations on whom they relied; these will not save them from their troubles" (12-14). "The interpretation is, they determine all the festivals according to the dates of foreigners and their joy is turned into mourning" (15-17). In the Qumran commentaries "famine" is usually specific and the Romans are not *gôyîm* but *kty'ym*. It is necessary to look outside Qumran; Josephus provides a key in *Ant.* 14.1-2: the foreigners are the armies of the Nabataean king Aretas III, ally of Hyrcanus II, who, supported by the Pharisees ("those who lead astray," line 5), besieged Aristobulus II and his party who had taken refuge in the Temple at Jerusalem. The siege coincided with the Passover of 65 B.C. and that year a famine began, considered by Josephus and the Qumran commentators to be a divine punishment for crimes committed during the fratricidal struggle. A *terminus post quem* for the composition of 4Q166 is thus gained, for the events fit exactly.—A.R.C.L.



320. H. BARDTKE, "Literaturbericht über Qumran VI. Teil. I. Die Kriegsrolle 1 QM," *TheolRund* 37 (2, '72) 97-120. [Cf. § 15-1041.]

This section of the ongoing critical survey of the Dead Sea Scrolls is devoted entirely to the *War Scroll*.

321. R. T. BECKWITH, "The Qumran Calendar and the sacrifices of the Essenes," *RevQum* 7 (4, '71) 587-591.

An earlier article [§ 16-398] is defended against the possible objection that if the Qumran people were Essenes, according to Josephus, *Ant.* 18.1.5(19) they did offer sacrifices somewhere, and that their 364-day calendar would oblige them to intercalate to prevent its running ahead of seasonal festivals. The archaeological evidence from bones at Qumran does not show that the animals were sacrificed, and S. H. Steckoll's claim to have found an altar at Qumran is unsupported by comparison with others. On the Qumran literary evidence the most one can believe is that they offered a few of the prescribed sacrifices, those unaffected by calendrical difficulties. Another way of explaining Josephus is to suppose that he was well informed about the celibate Essenes, but very much less so about the marrying kind whom he mentions so briefly. Such apparently were the people of Qumran who adhered to *Jubilees* and *1 Enoch*, and did not offer sacrifices made by other Essenes, following a calendar which would make them impossible.—A.R.C.L.

322. J. CARMIGNAC, "HRBYM: les 'Nombreux' ou les 'Notables'?" *RevQum* 7 (4, '71) 575-586.

Publication of the *Damascus Document* in 1910 introduced this problem, which has gained in importance with the discovery of the scrolls, the term occurring 34 times in *1QS* 6—9. S. Schechter and R. H. Charles translated it in *CD* as "the many," and this practice was generally followed. Publication of *1QS* meant that most editors accepted this translation and understood *hrbym* to be the whole membership. But G. Vermès translated *hrbym* into French by *les Grands*, and into English by "the Congregation"; M. Burrows, "the many" in *CD* and "the masters" in *1QS*; H. E. del Medico, "the rabbis." Those who have written specially on the subject favor "the many," arguing that this is normal for Hebrew, "great" being possible in Aramaic; Dan 11:33 suggests "the many" by its parallel use of *maskîl* and *rabbîm*; occurrences in rabbinic literature also support it; the term has the same force as *r(w)b* which in *1QS* means "the whole people"; the context of *1QS* 6.8-9 suggests the same.

But the argument from the languages is unsound, Dan 11:33 does not present an exact parallel, the Talmudic literature affords very few examples, and it seems we ought to distinguish *r(w)b* from *rabbîm*. In *1QS* 6.8-9 it is true that *rabbîm* included priests, elders and the rest of the people; but *minus* postulants and those under penalty. Hence, while *rabbîm* means "many," it may also have a qualitative implication. "The purity of the many" (*1QS* 6.16; 7.19), with the parallel "purity of the men of holiness" (5.13; 8.17) and the similar parallel

at 6.17 and 9.8, supports the possibility, as do penalties comprising "exclusion from the many." In *1QS* 8.1 *rabbîm* is used of a nucleus of only 15. Again, a qualitative implication is probable for a sect which gave itself such a great variety of religiously honorific titles. And the Gospels provide a parallel: Jesus is called "rabbi," but he teaches his disciples to refuse the title so as not to be considered "masters."—A.R.C.L.

323. B. W. DOMBROWSKI, "The idea of God in 1 Q Serek," *RevQum* 7 (4, '71) 515-531.

Each scroll ought to be examined individually but with attention paid to the elements and method of its composition. In *1QS* God is the creator of all things, and the doctrine that he preserves and governs the world in the interests of man is prominent. He is thus also and above all lord of history to whom "destiny" (*gwrl*) and "fate" (*nhyh*) are subservient; they are meaningful because he made them operate at the first. Under them and their consequences man must serve the three goals of destruction of the wicked, providing opportunity for the sect to develop its standards, and reminding mankind of God's omnipotence, justice and love. God is gracious to the sect, mercilessly hostile to the rest. A problem arises because of God's bringing some men into the sect so that for them his acts are justice but quite different to those outside. His disposition toward the first is love, toward the others bitter hatred, which he wishes the sect to imitate.

To pronounce God's name is strictly forbidden. In his essence he is eternal, the source of all knowledge, power, truth and light. Darkness derives from him but he is not the center of evil because his omnipotence allows him to cede to Belial temporary power over those men whom he does not include in his own lot. The arbitrariness of this doctrine of God suggests anthropocentricity, even egocentricity, in the sect, and their conception of God to be anthropomorphic.—A.R.C.L.

324. B. W. DOMBROWSKI, "The meaning of the Qumran terms 'T'WDH' and 'MDH'," *RevQum* 7 (4, '71) 567-574.

Ruth 4:7 suggests the derivation of *t'wdh* from the root *y'd* rather than from *'wd* or as an abstract noun of bi-radical origin. It could be translated "offer," "proposal" or "presentation," which suits also the situation of Deut 25:7 ff., and the translation "order" suits Isa 8:16. In *1QS* 3.16 *t'wdwt* "should be translated accordingly by 'occurrences.'" In *1QS* 1.9 and 3.9 *t'wdwtm* is best translated "their meetings," and a similar meaning is right for other scroll passages.

In *1QS* 4.7-8 *mdh* is often taken to mean "garment," partly to support translating *klyl* as "crown." This means two major deviations from classical Hebrew in one sentence. Read *klwl*, "to comprise," here "embrace" or "comprehend," and translate *mdt* as construct of the common *mdh*, here meaning the act of measuring. The phrase can then be translated: "... embracing of glory together



with the measurement of majesty in indissoluble light." [Cf. preceding abstract.] —A.R.C.L.

325. P. GRELOT, "Un nom égyptien dans l'*Apocryphe de la Genèse*," *RevQum* 7 (4, '71) 557-566.

Many have seen a resemblance between the name of Pharaoh's envoy in the *Genesis Apocryphon* 20.8, *hṛqnwš*, and Hyrcanus; whether the allusion is to Hyrcanus the Tobiad (ca. 200 B.C.), or to Hyrcanus II, or intended by the author to be unidentifiable, is disputed. Such an approach assumes the name will help us to date the document, but it is sounder to apply purely philological principles. It is usually contended that the name may have passed from Persian to Aramaic via Greek. The final *š* is unlikely to be a change from *s* because all known examples show the change in the opposite direction; nor is a change from *h* to *ḥ* explicable if the change is via Greek. A derivation from Egyptian may therefore be attempted; it demands division into *hṛ-qn-wš* (Horus-power-honor), "Horus the strong is honored" or "Horus is strong and mighty (or honored)," and this raises no difficulty. How the author knew this Egyptian name we cannot say, but historical circumstances make it entirely feasible.—A.R.C.L.

326. F. L. HORTON, JR., "Formulas of introduction in the Qumran literature," *RevQum* 7 (4, '71) 505-514.

The formulas fall into three classes: A, those introduced by *'šr 'mr*; K, those employing *ktwb*; and "unusual" formulas. The presence of connective word(s) is denoted by c, a citation of a source by s, the object to which a quotation is applied by L (usually the preposition *'l*, less often *l*). We meet cA, cKs, AsL and ALs formulas. Most are some form of A which in the simple form occurs only twice. K formulas are always compound, always some form of cK. There are three KA, one of which is a cKLA, the other cKLsA (the two last in *11QMelch*), and these elaborate compounds enable the history of development to be traced. KA is an expansion of K, not K merged with A. A forms are shortenings of KA, and this fact clarifies translation problems even if it does not solve them. Exceptions are few; some have on examination a possible relation to KA and others may be "defective" KA.—A.R.C.L.

327. H. HÜBNER, "Anthropologischer Dualismus in den Hodayoth?" *NTStud* 18 (3, '72) 268-284.

While E. Brandenburger in his *Fleisch und Geist* (1968) has enriched our knowledge on this subject, his position on one point is questionable. He maintains that, contrary to the belief of Judaism of that day, the Qumran hymns presuppose an opposition between flesh and spirit that is mutually exclusive. He argues from the transformation which God effects in the devout. The starting point is described as the pit, Sheol, dust, a corrupt spirit, evil deeds; the term of the change is called justice, eternal council, host of the just, community (*yahad*). Against this view it is argued that spirit is not a specific

of the justified, that dust means the substance from which man originates, that the ultimate term to which the faithful are transferred does not now exist but is eschatological and future. When a person entered into the *yahad*, the flesh did not cease to exist in him; rather, the elevated spirit was the purified dust, and man was destined to a heavenly existence, etc.—J.J.C.

328. J. T. MILIK, "4Q Visions de 'Amram et une citation d'Origène," *RevBib* 79 (1, '72) 77-97, plates I-II.

In the principal vision of 4Q'Amram (the text and notes are given) the leaders of the angels of light and of darkness contend for the possession of Amram. This Aramaic testament of Amram, dated 2nd century B.C., was certainly translated into Greek and was employed by the Christian authors of the early centuries, for Origen (*Homily* 25 on Lk 12:58-59) explicitly refers to it. Within other ancient Christian literature there are implicit citations of, allusions to, or reminiscences of the *Visions of Amram*.—R.J.K.

329. J. MURPHY-O'CONNOR, "The translation of *Damascus Document* VI, 11-14," *RevQum* 7 (4, '71) 553-556.

The passage presents three main difficulties. The first is line 11 where it should be recognized that an agreement (here better than "covenant," otherwise unknown with the *hophal* of *bô'*) "not to enter" is the subject. The second is the meaning of the quoted Mal 1:10 where the point must be grasped that the closers of the door are good men, the offerers of sacrifice (because insincere) wicked men. The third is the translation of 'im lo' which is best regarded as normal, "unless." These solutions demand taking *wyhyrw* as interrogative, and the translation will be: "All those who were persuaded to enter into an agreement not to enter the sanctuary to kindle his altar in vain, shall they be 'closers of the door', as God said: 'Who among you will close its door that they may not enter to kindle my altar in vain?', unless they shall be careful to act according to the exact interpretation of the Law for the duration of the time of wickedness."—A.R.C.L.

330. J. P. SIEGEL, "The Employment of Palaeo-Hebrew Characters for the Divine Names at Qumran in the Light of Tannaitic Sources," *HebUnColl Ann* 42 ('71) 159-172.

The Qumran practice of writing YHWH in paleo-Hebrew letters probably safeguards the rabbinic prohibition against erasing the divine name if a mistake was made in copying it (*palMeg* 1.71d). Variations in writing prefixes, suffixes and *š'ba'ô't* in paleo-Hebrew, found in 11QPs<sup>a</sup>, 4QIs<sup>c</sup>, 1QpHab, etc., reflect rabbinic disputes about whether they could be erased or were sacred, like the name itself. This practice was followed in both biblical and non-biblical scrolls. The occasional biblical text written completely in paleo-Hebrew characters stemmed from a different source, probably conservative priestly and Levitic families.—A.J.S.



- 331r. W. TYLOCH, *Aspekty społeczne gminy z Qumran w świetle rękopisów znad Morza Martwego i tekstów autorów starożytnych*, Dissertationes Universitatis Varsoviensis 29 (Warsaw: Państwowe Wydawnictwo Naukowe, 1968, 38 zł.), 151 pp.

Z. KAPERA, *RevQum* 7 (4, '71) 593-601.—T is head of the Department of Semitics and African Studies in the Oriental Institute at Warsaw University. He has translated the scrolls into Polish and in this work studies the social and political aspects of the Qumran sect, believing that consideration of these aspects helps understanding of doctrinal and institutional conceptions. His work is based on the texts themselves, ancient authors, and excavations near the Dead Sea. The sect were Essenes and their earlier origins lay among the *hāsīdīm*, from whom they were later repelled by the actions of the Maccabees. The organization was influenced by Hellenistic contemporaries; members included country craftsmen, and the community was based on efficient farming at Bassat-Feshka and Buqe'ah, manual labor being given high honor. Communal property was compulsory for full members and their form of "poverty" was stressed; they desired to toughen themselves and to work for change in the social system. Wealth was the result of violence and oppression, and the pesharim protest against social injustice. This protest was a factor in the birth of Qumran and the whole Essene movement.

The book is the first extensive comprehensive study of Qumran social problems, which have been relatively neglected. Defects are failure to reckon with evidence for change and development over Qumran's 200 years, neglect of Masada and other evidence that they joined the struggle against Rome, and exaggeration of Essenism as a social movement of wide range (it was influential but small). The book is important for the originality shown in formulation and development of problems selected for consideration.—A.R.C.L.

332. Y. YADIN, "L'attitude essénienne envers la polygamie et le divorce," *Rev Bib* 79 (1, '72) 98-99.

J. Murphy-O'Connor [§ 15-376] interprets *CD* 4.20-21 as prohibiting two marriages in a single lifetime, be it after the death of a spouse or after divorce. The newly acquired *Temple Scroll* (57.17-19) invalidates his suggestion, for it allows remarriage after the death of the king's wife.—R.J.K.

333. J. MURPHY-O'CONNOR, "Remarques sur l'exposé du Professeur Y. Yadin," *RevBib* 79 (1, '72) 99-100. [Cf. preceding abstract.]

The clarification of Yadin is acceptable if it does not engender methodological problems. One cannot presuppose either that all the Qumran documents contain uniform doctrines or that the sect's doctrines did not undergo development. Yadin's suggestion does not mean that the masculine suffix of *CD* 4.21a is a scribal error.—R.J.K.

## *Jewish Backgrounds*

- 334r. C. BURCHARD, J. JERVELL AND J. THOMAS, *Studien zu den Testamenten der Zwölf Patriarchen* [cf. *NTA* 14, p. 255].

M. DE JONGE, *VigChrist* 26 (2, '72) 146-148.—Burchard's study on the Armenian version is a major step forward, though it should now be supplemented with the results of later study. Jervell's approach is very interesting and basically right, but he may leave the non-specialist with the impression that the process of redaction was not so complicated after all. Thomas's contribution is the longest but the least important because of the author's lack of methodological clarity and consistency.—D.J.H.

335. D. I. FRIMER, "Masada—In the Light of Halakhah," *Tradition* 12 (1, '71) 27-43.

A discussion of the events which took place at Masada in relation to the principles and practices of the Jewish halakic tradition. The specific issues discussed are the right of the Masada defenders to kill themselves, the most permissible method of suicide, and the obligations of the Jewish slaves who built the pathway to Masada.—D.J.H.

336. A. GUTTMANN, "Jerusalem in Tannaitic Law," *HebUnCollAnn* 40-41 ('69-'70) 251-275.

The four lists of laws applicable especially to Jerusalem have from ten to sixteen items but have only four laws all in common. The matters contained in the laws are not discussed by the sages of the Temple period, and they are not included in the Mishnah. Some are at variance with the Mishnah, e.g. that no private property could be owned in Jerusalem. Furthermore, the lists occur in a haggadic context and include some laws applicable to all cities. All these factors suggest that most of the laws were not in practice while the Temple stood. They are part of an attempt to glorify Jerusalem after its destruction and prepare for its future re-establishment.—A.J.S.

337. K. HRUBY, "Las Horas de Oración en el Judaísmo de la Epoca de Jesús," *RevistBib* 34 (1, '72) 55-72.

The idea of prayer and sacrifice is studied in its various aspects, together with the time of liturgical prayer. The Mishnah mentions the hours of prayer (till noon or 10 A.M.; afternoon or till the evening sacrifice; no time is fixed for the evening prayer). There was a tendency to relate these hours to those of the sacrifices. While the Mishnah presents the final development of the process, the essentials were probably fixed at the time of Jesus.—J.J.C.

338. B. S. JACKSON, "Liability for Mere Intention in Early Jewish Law," *HebUnCollAnn* 42 ('71) 197-225.

There is no adequate reason to doubt the traditional meaning "covet" of the tenth commandment, even though many scholars follow J. Hermann in inter-



preting *hmd* as "take." In the Pentateuch it is presented as God's law and no hint is given of how it is to be applied in a human court. The LXX, Philo, NT and the rabbis all see desire as a root of sin and as evil. But the rabbis denied liability for intention except in idolatry and dishonor to parents. Since the concept of "attempt" was lacking in early Jewish, Roman and English law, intention (plus partial act) was used as a substitute. Intention is also used in the complex task of imposing liability on the inciter to a crime, as taught by the school of Shammai.—A.J.S.

339. C. KLEIN, "Jewish Women in the Time of Mary of Nazareth," *BibToday* 60 ('72) 746-752.

A survey of the OT and Jewish tradition shows that women were regarded with great esteem in Judaism. Whatever sounds derogatory or implies an inferior status must be seen in the light of the prevailing social and economic conditions of the time.—D.J.H.

340. Z. KOLITZ, "Masada—Suicide or Murder?" *Tradition* 12 (1, '71) 5-26.

The article presents a history of the Zealot movement and a sketch of its major beliefs. The decision to commit suicide was motivated not only by the fear of tortures impossible to endure but also by the unalterable conviction that the endurance of slavery as such, even if unaccompanied by torture, constitutes a capital sin. Death provided them a way out of what they regarded as a flagrant violation of their belief in God's sovereignty over all spheres of human existence.—D.J.H.

341. M. LIMBECK, "Apokalyptik oder Pharisäismus? Zu einigen Neuerscheinungen," *TheolQuart* 152 (2, '72) 145-156.

Apocalyptic literature at present is a very lively issue, and five recent books on the subject are here reviewed. K. Koch in *Ratlos vor der Apokalyptik* (1970) uses apocalyptic to point out shortcomings in present-day historical-critical exegesis. By neglecting some studies he fails to establish an essential difference between apocalyptic and Pharisaic theology. W. Harnisch, *Verhängnis und Verheissung der Geschichte* (1969), limits his field of investigation to 4 Ezra and the Syriac *Apocalypse of Baruch*. He also does not establish an essential opposition between apocalyptic and rabbinic teaching. P. von der Osten-Sacken, *Die Apokalyptik in ihrem Verhältnis zu Prophetie und Weisheit* (1969), concludes that apocalyptic is not so much an offshoot of wisdom literature as it is the fruit of an encounter between Jewish and Babylonian-Persian thought. Two introductions to this complex material have appeared: L. Rost, *Einleitung in die alttestamentlichen Apokryphen und Pseudepigraphen einschliesslich der grossen Qumran-Handschriften* (1971), and J. Schreiner, *Alttestamentlich-jüdische Apokalyptik. Eine Einführung* (1969). The former is more comprehensive since it includes the principal Dead Sea Scrolls and its literature is more extensive and up to date.—J.J.C.

342. D. LYS AND M. BOUTTIER, "Littérature targumique," *ÉtudThéolRel* 47 (3, '72) 363-368.

A bulletin of recent publications concerned with the Targums and the Qumran Targumic materials.

343. M. MAHER, "Some Aspects of Torah in Judaism," *IrTheolQuart* 38 (4, '71) 310-325.

The article examines some Jewish concepts of the Law and refers to NT texts which these concepts may help to elucidate. Among the topics discussed are the exaltation of the Law, the meaning of the Torah in Jewish religious thought, its observance by the just men of ancient times (Enoch, Noah, Abraham), the Law and Wisdom, and the Law as tree of life, light, and well of living water.—D.J.H.

344. G. MAYER, "Aspekte des Abrahambildes in der hellenistisch-jüdischen Literatur," *EvangTheol* 32 (2, '72) 118-127.

The picture of Abraham found in non-Jewish writers of the Hellenistic period comes from Jewish propaganda literature whose origins are to be traced to the preaching of the synagogue. Abraham was a central figure in this preaching. An analysis of the major sources (Artapanus, Pseudo-Eupolemos, Philo the epic poet, Cleodemos, *Jubilees*, Philo and Josephus) reveals that the following motifs were emphasized in connection with Abraham: the father of many nations, bearer of culture, philosopher and ideal ruler.—D.J.H.

345. A. MYRE, "La loi dans l'ordre moral selon Philon d'Alexandrie," *SciEsp* 24 (1, '72) 93-113.

In Philo we have the encounter between the Greek spirit and Israel in the grips of its living God. Because the moral order is the locus for this encounter, the article studies the natural law in Philo as it is revealed in the moral, cosmic and political orders and then the law of Moses in itself as well as in its relation to the natural law.—S.B.M.

346. A. MYRE, "La loi dans l'ordre cosmique et politique selon Philon d'Alexandrie," *SciEsp* 24 (2, '72) 217-247.

Since Philo conceives the universe as a city and since a city must be governed by a constitution, he sees the world as governed according to the law of nature. The law of nature is the expression of God's governing power in the universe. Having its source in God, this law is realized through the Logos and exists in nature. It is really a law because it is the expression of God's all-powerful will inscribed in nature by the Logos.

For Philo, the political law can be the legal system of a city, a particular decree, or even a long-standing custom. These three express the community's way of living, which can be good or evil depending upon its conformity to nature. The political law is the written expression of a norm of conduct estab-



lished for a society and for those who do not know how to conduct themselves. The human legislator is the external extension of the *orthos logos* which is interior to man. The political law is to society what the moral law is to man. —D.J.H.

347. J. J. NAVONE, "Characteristics of the Apocalyptic," *BibToday* 60 ('72) 741-745. [Cf. § 16-756.]

Conflict, determinism and periodization characterize the apocalyptic theology of history. Communication through dreams and symbols, pseudonymity, catalogues of catastrophes, and esoteric knowledge are usually present in this kind of literature.—D.J.H.

348. J. NEUSNER, "The Rabbinic Traditions about the Pharisees before 70 A.D.: The Problem of Oral Tradition," *Kairos* 14 (1, '72) 57-70.

Josephus (*ca.* A.D. 90) asserts that the Pharisees had their own traditions, but he does not say that they had an oral Torah handed on from Moses. B. Gerhardsson has claimed that the methods of handing on oral tradition mentioned in later sources, e.g. *bErub* 54b and *bGitt* 60b, date from remote times. But M. Smith's critique [§ 8-442r] has shown that a general passing on of stories must be distinguished from precise oral formulation and mnemonic transmission. The claim to possess verbatim traditions from Sinai began only with sages at Yavneh (*ca.* A.D. 90), as did mnemonic techniques and the form "House of X say . . . House of Y say . . ." The professional memorizers of the Mishnah, as studied by S. Lieberman, followed later in the 2nd century. —A.J.S.

349. J. NEUSNER, "Types and Forms in Ancient Jewish Literature: Some Comparisons," *HistRel* 11 (4, '72) 354-390.

Pharisaic materials (before A.D. 70) can be classified into 27 forms. Categorization by types (according to varieties of materials) involves one legal type and a more complex set of non-legal types. Comparison between these and biblical types and forms leads to generally negative results. Even legal materials, more common in rabbinic literature than in the Bible, have few literary traits or forms in common. Qumran, apocryphal and pseudepigraphical writers attempt to imitate biblical types and forms. Pharisaic writings have no forms and only two types in common with them, laws and moral sayings. The Gospels, as analyzed by Bultmann, manifest both types and forms in common with almost the whole repertoire of haggadic materials: narrative form, biographical apophthegms, sayings not in a narrative setting, apophthegms in a narrative setting, references to Scripture, conflict sayings, etc. The date and origin of the forms can be established. The attribution of a legal saying to a named person or "house" occurs *ca.* 40-50 to *ca.* 80-90 in the circles of Hillel and Shammai. Probably Yavneh (after A.D. 70) was the place where standard procedures for fixing old traditions were developed. The origin of the practice

of telling stories about, and assigning sayings to, named masters instead of to biblical figures or leaving them anonymous, as in Sir, is more difficult. A study of the various Pharisaic forms reveals that they too seem to come as a response to the upheaval of A.D. 70. Assuming a date of 60 for Mk, Christian traditions of that time exhibit similar literary and formal characteristics.—A.J.S.

350. J. J. PETUCHOWSKI, "Qol Adonai. A Study in Rabbinic Theology," *Zeit RelGeist* 24 (1, '72) 13-21.

In what is ostensibly a comment on Exod 20:2 (the First Commandment), the *Mekilta* (*Bahodesh*, chap. 5) dramatizes the revelation at Sinai and integrates several themes into an organic whole. The sage used the voice of the Lord as thunder and lightning in Ps 29 as a comment on the revealing voice of the Lord in the theophany on Sinai. As other texts show, the rabbinic mind would connect the voice of the Lord with the creation and destruction of the world. A further interpretation, found in all versions of this pericope, identifies Torah (revelation) as Israel's strength. The universality of the Torah is stated through a story about Balaam and the nations. The parallel version in *bZeb* 116a adds the concept of pre-existent Torah and the purpose of revelation, which is (messianic?) peace. This concise sermon of 119 Hebrew words exists as a tight, interrelated unity which cannot be broken up adequately into isolated themes.—A.J.S.

- 351r. M. PHILONENKO, *Joseph et Aséneth* [cf. *NTA* §§ 15-701r—702r].

T. HOLTZ, *OrLitZeit* 67 (1-2, '72) 49-55.—Since P aims to reconstruct the exemplar of *d*, it is surprising to see him print readings witnessed only in other groups. The author was probably the spokesman for a particular group within Egyptian Judaism rather than writing from his own personal situation. Also, there is a great difference between the Greek romances which R. Merkelbach understood as the representations of certain mysteries and this work. In fact, essential elements of the Greek romance are lacking. Finally, the description of the meal should be seen as a later Christian addition.—D.J.H.

- 352r. J. POTIN, *La fête juive de la Pentecôte* [cf. *NTA* 16, p. 256].

D. J. HARRINGTON, *CathBibQuart* 34 (3, '72) 381-383.—As a contribution toward refining the methodology appropriate to the study of the Targums and as a synthesis of the theological motifs connected with Pentecost in the Jewish tradition, this is a successful and valuable work. Also, the parallels between Acts 2 and the Palestinian Targums for the texts read in the synagogue on Pentecost (date, holy mountain, wind and fire imagery, renewed and holy community, etc.) are impressive. But the appeal to contradictions between the Targumic and rabbinic traditions as a criterion for dating the Targums is not sufficiently persuasive to bear the weight P places upon it.—D.J.H. (Author.)



353. L. I. RABINOWITZ, "The Masada Martyrs According to the Halakhah," *Tradition* 11 (3, '70) 31-37. [Cf. § 15-347.]

While both the Pharisees and the Zealots valued personal freedom and independence, the Zealots differed from the Pharisees in laying down as a religious principle "freedom or death." Therefore, "the heroic act of Masada was in accordance with the Halakhah of the Sicarii which had not been adopted by normative Judaism."—D.J.H.

354. E. RIVKIN, "Defining the Pharisees: the Tannaitic Sources," *HebUnColl Ann* 40-41 ('69-'70) 205-249.

To employ methodology that is self-validating, the Pharisees are here defined by using only Tannaitic sources. *Perûšîm* sometimes means Pharisees, sometimes heretics or ascetics. Consequently, it is not an adequate criterion for determining the characteristics of the Pharisees. First, texts where the *perûšîm* are opposed to the Sadducees are studied, since there *perûšîm* undoubtedly means Pharisees. Another reliable group of texts pits the sages or scribes against the Sadducees (Boethusians in the Tosefta) or quotes an anonymous halakic opinion against them. This corpus presents a coherent image of an authoritative, scholarly class championing a twofold law which includes the oral law. Their opinions cover cult, property, judicial procedures, festivals, etc. Other texts, where the meaning of *perûšîm* is ambiguous (i.e., where it could be separatists or ascetics or Pharisees), have often been applied to the Pharisees, but this procedure is illegitimate. The groups mentioned in these ambiguous texts are in conflict with the *'am hā'āreš* or concerned about their own purity, rather than legislating for all and defending the oral law. Likewise, the *ḥābērîm*, who are often assimilated to the Pharisees, have little in common with the Pharisees.—A.J.S.

355. B. ROSENSWEIG, "The Hermeneutic Principles and Their Application," *Tradition* 13 (1, '72) 49-76.

An exposition of the rules of interpretation found in rabbinic literature and attributed to Hillel and Rabbi Yishmael.

356. J. P. SCHULTZ, "Angelic Opposition to the Ascension of Moses and the Revelation of the Law," *JournHebStud* 1 (2, '70) 17-39.

The article also appeared in *JewQuartRev* [§ 16-391].

357. D. S. SHAPIRO, "Wisdom and Knowledge of God in Biblical and Talmudic Thought," *Tradition* 12 (2, '71) 70-89.

In Judaism *imitatio Dei* possesses an exclusively ethical character. While the motif of searching for wisdom to gain *imitatio Dei* is altogether lacking in the wisdom literature of the ancient Near East, it is an important component of the biblical wisdom literature. The theme as it appears in the Talmud is then investigated.—D.J.H.

358. G. A. WEWERS, "Die Wissenschaft von der Natur im rabbinischen Judentum. Ein Beitrag zur Hermeneutik theologischen Denkens und zum Wirklichkeitsbegriff in diesem Denken," *Kairos* 14 (1, '72) 1-21.

The period from the OT to the formation of the Mishnah lacked a conceptual system for dealing with what we call scientific knowledge of nature and the cosmos. Certain key words were developed by descriptive definition into more or less adequate representations of reality. The OT and apocalyptic literature deal with natural science only incidentally in matters of ritual uncleanness and calendar. Wisdom literature draws lessons from natural phenomena. Rabbinic texts begin to use scientific knowledge to solve certain problems, such as measuring Sabbath distances. Then, a synthesis of man, the world and God was effected through the "material principle of revelation." Since the world was created by Torah (revelation), man knows its operations through a study of the Torah and a reconciliation of external reality with the Torah. Fourteen relevant rabbinic texts in translation complete the study.—A.J.S.

### *Greco-Roman Backgrounds*

359. I. R. ARNOLD, "Festivals of Ephesus," *AmJournArch* 76 (1, '72) 17-22.

The festivals of Asia Minor were distinguished by a growing professionalism in the games and by the lateness of their foundation. The oldest and probably the most revered of the festivals at Ephesus were the Ephesia and the Artemisia. Another important Ephesian festival was the Balbillea founded by Balbillus, a citizen and benefactor of the city. He is to be identified with Titus Claudius Balbillus, procurator of Claudius and prefect of Egypt, appointed by Nero in A.D. 55; he also heads a list of Alexandrian envoys sent to Claudius in A.D. 41. Notable among the festivals which Ephesus shared with other Asia Minor localities are the Adrianea, the *koina Asias*, the *epinikia* and the Olympia. In spite of the overwhelming Greek flavor of the games, an increasing Roman influence is seen in the imperial dedications, the Romanization of names, and the introduction of gladiatorial combats and fights.—D.J.H.

360. R. Merkelbach, "Das Osiris-Fest des 24./25. Dezember in Rom," *Aegyptus* 49 (1-4, '69) 89-91.

Analysis of the end of the 11th book of Apuleius' *Metamorphoses* suggests that Lucius was initiated into the mysteries of the highest God Osiris (*principalis dei nocturnis orgiis inlustratus*) in the night between 24 and 25 December. We know also from Epiphanius that the cult of Isis and Osiris celebrated a major festival on 25 December.—D.J.H.

- 361r. G. PETZKE, *Die Traditionen über Apollonius von Tyana und das Neue Testament* [cf. *NTA* 15, p. 371].

N. WALTER, *TheolLitZeit* 97 (1, '72) 29-31.—P has shown that Jesus and Apollonius have much in common and that from the standpoint of redaction-



history there are many parallels between Philostratus' *Vita Apollonii* and the Gospels (especially Lk). While P leaves the final decision concerning the value of the parallels to the reader, many of them are clearly questionable.—D.J.H.

362r. J. SPEIGL, *Der römische Staat und die Christen. Staat und Kirche von Domitian bis Commodus* (Amsterdam: Hakkert, 1970), xxviii and 262 pp.

W. H. C. FRENCH, *Gnomon* 44 (4, '72) 415-417.—The association of the Christians with pro-Roman Jewry in the last decades of the 1st century is a valuable point to establish, and it may explain much that happened later. But can one really agree that the *collegium* issue played no part in the thinking of the Roman authorities and of the provincials toward the Christians? Can the "new decrees" to which Melito of Sardis attributes the sudden outburst of persecution in Asia really be seen as an initiative on the emperor's part? —D.J.H.

363. R. C. VAN ASSCHE, "Mithra et le Christ," *CahCercErnRen* 20 (76, '72) 1-56.

The article describes Mithra and his attributes, the priestly caste of Magi, the influence of Mithraism on the Essenes and early Christians, and the Mithraic institutions taken over by the Christian church in the 2nd century and afterwards. Vulnerable because of its exclusion of women, its strict moral code and its religious tolerance, Mithraism did not survive the triumph of Catholicism.—D.J.H.

364. W. WATTS, "Seneca on Slavery," *DownRev* 90 (300, '72) 183-195.

Though an eclectic, Seneca is a good representative of Roman Stoicism. He, like virtually everyone in the ancient Mediterranean world, never seriously questioned the existence of slavery as an institution. The problem was not how to justify slavery, but how to treat slaves. Seneca's insistence that slaves are men is consistent with the Stoic belief that virtue is the supreme good and that outward circumstances are matters of indifference. The Stoic concepts of a common humanity and of living according to nature led to an emphasis on natural rights for slaves. Cruel treatment was unworthy of slaves as men and of their masters if they had any power of reasoning. Seneca counsels masters to live with their inferiors on the terms they would desire if the tables were turned.—D.J.H.

### *The Early Church*

365. B. BAGATTI, "I Giudeo-cristiani e l'anello di Salomone," *RechSciRel* 60 (1, '72) 151-160.

The shrine of Solomon's ring at the Probatric Pool was in the hands of Jewish Christians by the 4th century, but the ring was then transferred to the Holy

Sepulcher and the veneration took on new dimensions. Literary and archaeological remains are the basis of this history.—G.W.M.

366. K. BEYSCHLAG, "Zur *eirēnē batheia* (I Clem. 2,2)," *VigChrist* 26 (1, '72) 18-23.

W. C. van Unnik [§ 16-362] has criticized the author's treatment of the expression *eirēnē batheia* in *Clemens Romanus und der Fröhhkatholizismus* (1966). It was not the intention of that work to ignore the ultimate pagan origin of the expression, but to inquire whether in early Christian literature it reflects a direct borrowing from pagan usage or the formation of a special commonplace within the Jewish and early Christian traditions applicable to the situation of persecution.—G.W.M.

367. W. C. VAN UNNIK, "Noch einmal 'Tiefer Friede'. Nachschrift zu dem Aufsatz von Herrn Dr. K. Beyschlag," *VigChrist* 26 (1, '72) 24-28. [Cf. preceding abstract.]

In reply to the preceding article, it is observed that the evidence for a pre-Clementine apologetic tradition about "profound peace—war" in the context of persecution is inadequate. Beyschlag does not take seriously enough the occurrences of the expression in pagan sources.—G.W.M.

368. J. E. BRUNS, "Biblical Citations and the Agraphon in Pseudo-Cyprian's *Liber de Montibus Sina et Sion*," *VigChrist* 26 (2, '72) 112-116.

Pseudo-Cyprian's agraphon *Ita me in vobis videte, quomodo quis vestrum se videt in aquam aut in speculum* has been virtually ignored since T. Zahn suggested in 1900 that its source, identified in Pseudo-Cyprian as *epistula Johannis ad populum*, may be an apocryphal letter of Pseudo-Leucius attached to his *Acts of John*. Neither 1 Jn nor 2 Jn can be the source, though either might be described as an *epistula ad populum*. Nor is Pseudo-Leucius the ultimate source, since his work seems to depend upon "Johannine" formulae, "thereby suggesting the pre-existence of a Johannine or pseudo-Johannine *Urschrift* in which Jesus is called a mirror," though a lost letter of John himself remains a possibility.—J.W.D.

369. J. H. CHARLESWORTH, "Paronomasia and Assonance in the Syriac Text of the Odes of Solomon," *Semitics* 1 ('70) 12-26.

Usually the repetition found in the *Odes of Solomon* is the result of the Odist's attempt to create paronomasia. The Odist often places two or more forms of a root in close proximity in order to make a play on similar sounding words that have different meanings (*double entendre*). He often creates a pun by playing on two different meanings of one word (*double entente*). Examples are provided at each stage of the discussion. Finally, there are several additional instances of assonance. Recognition of the Odist's love for paronomasia can help in deciding between variant readings (e.g. 31.11) and in re-



storing the lacuna at 6.1 where *rwḥ*' should be read. His fondness for paronomasia can be explained by the influence of the OT and the sayings of Jesus. The "Odist was a linguistic genius and a consummate artist. His poems distinguish him as worthy to be called the poet laureate of primitive Christianity." —D.J.H.

370. G. DEUSSEN, "Weisen der Bischofswahl im 1. Clemensbrief und in der Didache," *TheolGlaub* 62 (2, '72) 125-135.

Written at Rome between A.D. 96 and 98, *1 Clement* suggests that the presbyter-bishops received their offices by appointment. To describe this procedure Clement uses *kathistēmi* as a technical term. We are dealing with men who are approved and appointed to their office by select individuals who have derived their own commission from the apostles. While presbyters cannot be appointed against the will of the people, popular approval does not seem to be constitutive for the appointment. The *Didache*, composed between 50 and 70 around Antioch or between 100 and 130 in Syria or Asia Minor, places the process of appointing bishops and deacons in the hands of the community. They are appointed for the local community and chosen by it.—D.J.H.

371. L. DÍEZ MERINO, "Influencias judía y cristiana en los signos e inscripciones palmirenas." *StudBibFrancLibAnn* 21 ('71) 76-148.

Palmyra had a diversified history, and its ancient pantheon was very extensive. Its symbols and inscriptions give much evidence of later Jewish and Christian influence. The Christian influence is seen (e.g.) in the monogram of Christ, the representations of the cross and the phrase "from all evil" reminiscent of the Our Father.—J.J.C.

372. J. FERGUSON, "Athens and Jerusalem," *RelStud* 8 (1, '72) 1-13.

The Greek element cannot be unscrambled from the very origins of Christianity. The Jews of the Hellenistic age had been imbued with the prevailing Hellenism. The ministry of Jesus was closely associated with people and places which were strongly Hellenized. The NT is written in perfectly reputable and sometimes rather distinguished Greek by writers who thought in Greek. Several NT passages assume the framework of Greek thought: life after death in Mk 12:26-27 is closer to immortality of the soul than to resurrection of the body; 2 Cor 4:18 offers a contrast between the world of immaterial forms and the material world; Phil 2:5-11 draws on the concept of Hellenistic kingship; the prohibition against resistance by evil means in Rom 12:17 parallels statements ascribed to Socrates.—D.J.H.

373. K. S. FRANK, "Vita Apostolica. Ansätze zur apostolischen Lebensform in der alten Kirche," *ZeitKirchGesch* 82 (2, '72) 145-166.

The cultic *mimēsis* intended by Paul was changed by the Apostolic Fathers to *mimēsis tou apostolou* with a heavily ethical orientation. Thus the apostle became the model of virtues such as patience and the model of perfection. The

*Didache* sketches an apostolic way of life. For Irenaeus the apostles are the norm of Christian teaching and genuine Christian life. In the various apocryphal acts of the apostles they are wanderers, miracle-workers and ascetics; this picture was shaped in response to *theios anēr* figures, ascetic movements of the 2nd century, Gnosticism and the developing concept of Christian holiness. The last major section of the article deals with Origen's concept of *vita apostolica*.—D.J.H.

374. J. G. GAGER, "Some Attempts to Label the *Oracula Sibyllina*, Book 7," *HarvTheolRev* 65 (1, '72) 91-97.

The use of terms such as "Gnostic" and "Jewish-Christian" in literature dealing with the Sibylline writings is outdated. While several elements in Book 7 may be Gnostic in origin, their present use is not. Furthermore, the term "Jewish-Christian" is so vague and general as to be all but useless in the first 200 years of Christianity. Even so, line 84 of Book 7 is really closer to Justin Martyr and Pseudo-Cyprian than to the *Gospel of the Ebionites*; lines 133-139 could be based on Mt 7:15, or the dispute might not involve Christians at all. In dealing with this kind of material (as well as with the magical amulets and papyri from the 2nd century on) it will often make more sense to speak of the Christian (or Jewish or Gnostic) contribution to a syncretistic document.—D.J.H.

375. R. M. GRANT, "Jewish christianity at Antioch in the second century," *RechSciRel* 60 (1, '72) 97-108.

The influence of Jewish Christianity on the church at Antioch in the 2nd century was determinative for shaping both Christian and Gnostic history there. It cannot be discovered with certainty in Menander, but in Ignatius, Saturninus and Theophilus it is decisive. Perhaps there was a movement of Jews in Antioch into the church. "The Christian Jews of Antioch would have brought to the church not merely numerical strength but also the apologetic, historical, liturgical, and theological insights which we find in Theophilus' work."—G.W.M.

376. R. A. KRAFT, "In Search of 'Jewish Christianity' and its 'theology.' Problems of definition and methodology," *RechSciRel* 60 (1, '72) 81-92.

In criticism of J. Daniélou's work, it must be asked whether there are not in it unexplained presuppositions about the nature of early Christianity, for example that there was a single theology of Jewish Christianity that can be isolated and described, that the categories of "orthodox" and "heterodox" can be applied to the material, that the chronological cutoff point in mid-2nd century is justified. The concept of "Jewish Christianity" employed tends to be a scholarly abstraction. The method of applying criteria to the works studied in order to highlight the pervasive element of apocalyptic lacks adequate controls, though it does bring out some significant thought patterns. Though the



inductive historian would not approach the materials this way, the study of Christian origins would be poorer if this important and imaginative work had not been written.—G.W.M.

377. M. McNAMARA, "Notes on the Irish Gospel of Thomas," *IrTheolQuart* 38 (1, '71) 42-66.

MS G 50 of the National Library of Ireland has an Old Irish translation of the apocryphal infancy *Gospel of Thomas*. While the MS was transcribed in the 17th century, the nature of the language in which it is written indicates that the Irish translation was made around A.D. 700. The main part of the article compares the Old Irish text with the other extant texts of the work. The Irish text does not correspond exactly to any of the known forms of this apocryphon. That its immediate source or sources were in Latin, and not in Greek or Syriac, seems certain. It is more closely related to the Syriac and to pseudo-Mt than to any of the other texts studied. The close relationship of the Irish to the Syriac text on more than one point deserves special attention.—D.J.H.

378. M. MEES, "Die Bedeutung der Sentenzen und ihrer auxesis für die Formung der Jesusworte nach *Didaché* 1,3b-2,1," *VetChrist* 8 (1, '71) 55-76.

That the sayings of Jesus have been modified when handed down through the various stages of tradition is evident since the same logion appears in different form in this or that Evangelist. Scholars are generally agreed that there were two main sources, Mark and Q, and the recent discovery of the *Gospel of Thomas* confirms the likelihood of the existence of a sayings document. The form in which certain Gospel sayings appear in *Thomas* illustrates how the logia evolved, and the study of *Didache* is likewise enlightening. In *Thomas* there is auxesis; the leitmotifs are expanded or rounded off. Also, *Didache's* teaching on love of enemies, 1.3—2.1, when compared with the Gospel parallels (Mt. 5:38-42; Lk 6:27-30), makes it clear that the *Didache* logia do not depend directly on the Gospels but have been unconsciously influenced by them. The evidence points to the existence of a tradition which was independent of the canonical Gospels. The distinctively Christian character of the love which Jesus recommends appears especially in the unique way with which *Didache* indicates how a Christian should repay the hate and persecution of his enemy.—J.J.C.

379. R. PEPPERMÜLLER, "Griechische Papyrusfragmente der *Doctrina Addai*," *VigChrist* 25 (4, '71) 289-301, 1 plate.

Transcriptions and reconstructions of the Greek versions of the *Doctrine of Addai* found in P. Cairo 10 736 and Oxford, Bodleian Ms. gr. th. b 1 (P). The two MSS belong together. The content of P. Cairo 10 736 shows that the Greek text does not depend on Eusebius' version. Also, we are not dealing with

a literal translation of the extant Syriac text. The Greek versions may depend upon a Syriac text prior to our Syriac. Our *Doctrine of Addai*, the Greek translations, and Eusebius' version all may depend upon the older Syriac text.—D.J.H.

380. G. QUISPÉL, "Mani et la tradition évangélique des judéo-chrétiens," *RechSciRel* 60 (1, '72) 143-150.

North African Manichaeans such as Adimantus, and even Augustine in his Manichaean period, knew the Gospels in a Latin version of the Tatianic *Diatessaron*. In addition, some Jewish-Christian readings appear and reinforce the view that Mani himself learned Christianity in a Jewish-Christian milieu. Tatian, too, was influenced by Jewish Christianity.—G.W.M.

381. W. RORDORF, "Un chapitre d'éthique judéo-chrétienne: les deux voies," *RechSciRel* 60 (1, '72) 109-128.

(1) It is generally agreed that the doctrine of the two ways, found most conspicuously in *Didache* 1—5, derives from Jewish thought such as we find at Qumran, but further research must explore its relation to Jewish contexts such as the covenant formula. (2) The *Sitz im Leben* of the two ways seems to be pre-baptismal catechesis, but the context shifts rapidly in the life of the church. (3) The form survives especially in contexts where it is associated with the ideal (e.g., monastic) form of Christian life. [This survey of the theme of the two ways offers an extensive bibliographical study.]—G.W.M.

382. J.-M. SALGADO, "La Présentation de Marie au Temple," *PalCler* 51 (8, '72) 469-474.

The 2nd-century *Protevangelium of James* gives an elaborate description of the presentation of the Virgin Mary in the Temple. The story is a legend but bears witness to the faith of the early church that Mary, when she reached the age of reason, consecrated herself personally to God. That her parents by some simple ceremony presented or offered her to God does not seem unreasonable.—J.J.C.

383. H. J. SCHÖEPS, "Der Ursprung des Bösen und das Problem der Theodizee im pseudoklementinischen Roman," *RechSciRel* 60 (1, '72) 129-141.

An exposition of the origin of evil, its function and its eventual transformation into good as set forth in the Pseudo-Clementine *Homilies* 19—20. The doctrine avoids the dualism of Gnosticism and represents an original Jewish-Christian attempt to deal with the theodicy problem.—G.W.M.

384. M. SIMON, "La migration à Pella. Légende ou réalité?" *RechSciRel* 60 (1, '72) 37-54.

The tradition that the Jerusalem community fled to Pella during the revolt of 66-70 has recently been challenged on various grounds by J. Munck, G. Strecker and S. G. F. Brandon. Their arguments are examined in the light of



the sources (the Pseudo-Clementines, Josephus, Epiphanius and Eusebius) and seen not to be cogent. Especially if the flight is connected with the martyrdom of James in 62 and seen in the context of the influence of heterodox sects in the region of Pella, maintaining the historicity of the tradition solves more problems than denying it.—G.W.M.

385. R. STAATS, "Ogdoas als ein Symbol für die Auferstehung," *VigChrist* 26 (1, '72) 29-52.

An analysis of the popularity of the number eight in Christian literature, architecture and iconography leads to a theory of the origin of this concept. It does not arise among 2nd-century Gnostics, despite its widespread use among them, but rather is an originally Jewish-Christian symbol for the resurrection. It is probably rooted in the Hellenistic Jewish Christianity of Alexandria. Its Jewish antecedents are connected with the eschatological expectations for the period following the seventh age.—G.W.M.

386. P. STEINMETZ, "Polykarp von Smyrna über die Gerechtigkeit," *Hermes* 100 (1, '72) 63-75.

In writing chaps. 1—12 of *Philippians* Polycarp is primarily concerned with giving advice to the Philippians on how to proceed in the case of Valens the presbyter. Rather than emphasizing the details of Valens' deed in chaps. 11-12, he prefers to see it as a symptom of a sickness which infects the whole community. Thus the rest of the letter should be read in the light of the last two chapters. The explanations of and the exhortations to Christian *dikaiosynē* and *hypomonē* are designed to prepare the readers for the incident discussed in chaps. 11—12.—D.J.H.

387. R. G. TANNER, "Latinisms in the Texts of Hermas," *Colloquium* 4 (4, '72) 12-23.

A Latinism may represent not only the thought-process of a Latin speaker writing in Greek, but also the blunders of a Greek speaker with an imperfect grasp of Latin idiom who is trying to render a Latin document for Christians into the Koine of the early church. "It is the writer's suspicion that the text of the Greek of the Pastor of Hermas is the result of either one of these processes, or possibly of both at work in different sections." When *Mandates* 5.2.6 and 6.1.2 are viewed in the light of a Latin original, several difficulties are cleared up. The claim for an underlying Latin original must be confined to the *Mandates*. A detailed analysis of the whole of *Mandates* 2 confirms this suggestion.—D.J.H.

388. B. VAN ELDEREN, "A New Inscription Relating to Christianity at Edessa," *CalvTheolJourn* 7 (1, '72) 5-14.

The legend of Abgar has previously been found in 5th-century inscriptions in Asia Minor, Macedonia and Edessa. An unpublished Greek inscription has

been found at the Roman bath in Ankara (original provenance unknown) in which James (probably James the Just), Abgar and the Magi are connected paraenetically with Jerusalem as examples. The inscription seems to be of the 5th century and may have come from Edessa.—A.J.S.

### *Gnosticism*

389r. R. A. BULLARD, *The Hypostasis of the Archons* [cf. *NTA* 15, p. 369].

K. M. FISCHER, *TheolLitZeit* 97 (2, '72) 125-129.—In several instances B's restorations are grammatically impossible; he is very reserved about correcting obvious errors in the MS. The commentary is particularly strong in the "history-of-religions" explanations of mythological motifs and figures, but weak in explicating the wording of the text itself. While important information is scattered throughout the commentary, B should have provided separate discussions concerning the literary-critical analysis of the work, its relation to the untitled text of Codex II, the Christian elements in the work, and the Gnostic myth and the OT. Finally, using Coptic Bible versions to restore gaps in the text is improper procedure since these versions are later than the work itself and since this text was translated directly from the Greek.—D.J.H.

390. R. B. FINNESTAD, "The Cosmogonic Fall in the Evangelium Veritatis," *Temenos* 7 ('71) 38-49.

In the Valentinian *Gospel of Truth* the fall is the origin of the cosmos, the qualifier of human existence, the explanation of the darkness and falsehood in the world, and that which determines the purpose of the cosmos. "Existentially interpreted this mythical event constitutes the 'glad tidings' of the Gospel. To become a Gnostic one must have the experience of cosmic terror and evilness. When man has realized that God is not in this world, he can receive the information where he is to be found."—D.J.H.

391. R. KASSER, "Bibliothèque gnostique X. L'Hypostase des Archontes," *Rev ThéolPhil* 22 (3, '72) 168-202. [Cf. § 15-391.]

Introduction, French translation and notes to the fourth item in Nag Hammadi Codex II.

392. R. KASSER, "Fragments du livre biblique de la Genèse cachés dans la reliure d'un codex gnostique," *Muséon* 85 (1-2, '72) 65-89.

In the binding of Codex VII there are fragments of Gen in Coptic which must be from the 3rd or early 4th century. The article describes the fragments and presents texts of Gen 32 and 42.

393. T. ORLANDI, "Rassegna di studi sull' 'evangelium veritatis,'" *RivistStor LettRel* 7 (3, '71) 491-501.

A bibliographical survey of editions, interpretations and implications of the *Gospel of Truth*.



## NOTES ON JOURNALS

*American Church Quarterly* ceased publication with Vol. 6, No. 3, 1969.

*Church Quarterly* ceased publication with Vol. 4, No. 1, 1971.

*McCormick Quarterly* ceased publication with Vol. 23, No. 4, 1970.

*Orient Syrien* ceased publication with Vol. 12, No. 4, 1967.

The title of *Revue d'Ascétique et de Mystique* (Toulouse) has been changed to *Revue d'Histoire de la Spiritualité* (Paris), beginning with Vol. 48, No. 189, 1972.

Several new journals have been recently begun and will be covered by *NTA*:

*Deltion Biblikōn Meletōn* (Athens): Vol. 1, No. 1, 1971.

*Direction* (Fresno), successor to *Voice* and *Journal of Church and Society*: Vol. 1, No. 1, 1972.

*Escritos del Vedat* (Torrente): Vol. 1, 1971.

*Internationale Katholische Zeitschrift* (Rodenkirchen), also called *Communio*: Vol. 1, No. 1, 1972.

*Journal of Hebraic Studies* (New York): Vol. 1, No. 1, 1969.

*Linguistica Biblica* (Bonn): No. 1, 1970.

*New Divinity* (Dublin): Vol. 1, No. 1, 1970.

*Semitics* (Pretoria): Vol. 1, 1970.

*Studia Philonica* (Chicago): Vol. 1, 1972.

In addition, the List of Journals has been revised to include a number of changes in place of publication, other corrections, and periodicals whose coverage by *NTA* begins with this issue.

## BOOK NOTICES

### THE NEW TESTAMENT: GENERAL

J. R. ALSOP, *Index to the Bauer-Arndt-Gingrich Greek Lexicon* (Grand Rapids: Zondervan, 1972, paper \$4.95), xiii and 489 pp.

Reprint of the reference work first published in 1964 under the auspices of the Wycliffe Bible Translators [NTA 11, p. 143].

R. BARTHES ET AL. *Analyse structurale et exégèse biblique. Essais d'interprétation*. Bibliothèque théologique (Neuchâtel: Delachaux & Niestlé, 1972, paper 22 Sw. fr.), 123 pp.

The present volume contains four studies which illustrate the relationship between structuralism and biblical exegesis. R. Barthes presents a structural analysis of Gen 32:23-33, and J. Starobinski offers a similar treatment of Mk 5:1-20. As a counterpoint R. Martin-Achard provides a historical-critical study on the Gen text while F.-J. Leenhardt gives an exegetical reflection on the Mk passage. F. Bovon's introduction on French structuralism and biblical exegesis aims to place the debate in broader focus. The project grew out of a program organized by the Protestant theological faculty of Geneva in 1971.

M. CARREZ AND F. MOREL, *Dictionnaire grec-français du Nouveau Testament* (Neuchâtel: Delachaux & Niestlé, 1972, 49.50 Sw. fr.; Paris, Cerf), 270 pp.

As the first Greek-French lexicon of the NT, this volume is the fruit of many years of collaboration between Carrez, who is professor on the faculty of Protestant theology at Paris, and Morel, who has served as professor of letters. Intended neither as a concordance nor as a manual of statistics, the dictionary cites only the most significant items under each entry. The translations aim at being vivid while always respecting the word's context.

*The Concordia Bible with Notes. The New Covenant Commonly Called the New Testament of Our Lord and Savior Jesus Christ. Revised Standard Version*, ed. M. H. Franzmann (St. Louis: Concordia, 1971, \$8.95; London: Collins), x and 541 pp., 16 maps. LCN: 71-152384. ISBN: 0-570-00500-0.

The second edition of the RSV NT (1971), which makes a number of minor changes in the 1946 translation (including the restoration of the longer ending to Mk and the *pericope adulterae* to Jn), appears here with notes and introductions to each book by F, now tutor at Westfield House, Cambridge, England. This is an entirely new work, though it bears the name of the volume it is designed to replace, which was published in 1947. Further volumes providing similar treatment of the RSV OT are projected.

E. S. ENGLISH, *A Companion to the New Scofield Reference Bible* (New York: Oxford University Press, 1972, \$4.50) xi and 165 pp. Indexed. LCN: 70-190298.

After providing detailed instructions on how to use *The New Scofield Reference Bible* [NTA 12, p. 132], the author, who was chairman of the editorial committee, presents the reader with basic information about the Bible in general. The major topics discussed are the texts of the Bible, inspiration, God, angels, Satan, creation, covenant, OT and NT history, the Christ-event, sin, salvation, the Holy Spirit and the church, Christian life and service, and the things to come.



R. HERMANN, *Bibel und Hermeneutik*, Gesammelte und nachgelassene Werke, Band III (Göttingen: Vandenhoeck & Ruprecht, 1971, DM 58), 319 pp. Indexed.

19 studies by the late systematic theologian at the Humboldt University in Berlin have been gathered into a single volume; of these 7 were previously unpublished. Among the topics treated are Scripture and tradition, the Bible as a book and biblical proclamation, revelation in word and text, and a proposal for a theory of biblical interpretation.

*Jerusalem and Athens. Critical Discussions on the Theology and Apologetics of Cornelius Van Til*, ed. E. R. Geehan (Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1971, \$9.95), xv and 498 pp., 1 photo. Bibliography. LCN: 78-155779.

The 25 essays in this volume are dedicated to Van Til on the occasion of his 75th birthday and 40th anniversary as professor of apologetics at Westminster Theological Seminary in Philadelphia. Of particular interest to NT scholars are J. I. Packer on biblical authority, hermeneutics and inerrancy; S. U. Zuidema on existence and the content of revelation in Bultmann's theological hermeneutics; R. B. Gaffin, Jr. on G. Vos's interpretation of Paul; H. Ridderbos on tradition and editorship in the Synoptic Gospels; and W. L. Lane on the speeches in Acts. Van Til has added his response to most of the essays, and his essay "My Credo" begins the *Festschrift*, which concludes with a bibliography of the honoree.

W. G. KÜMMEL, *The New Testament: The History of the Investigation of Its Problems*, trans. S. McL. Gilmour and H. C. Kee (Nashville—New York: Abingdon, 1972, \$10.95), 510 pp. Bibliography. Indexed. LCN: 74-185554. ISBN: 0-687-27926-7.

An English translation of the revised edition (1969) of K's history of NT scholarship, which first appeared in 1958 [*NTA* 4, p. 94]. For the 1969 edition the notes, bibliography, and biographical summaries were completely revised and brought up to date, though the text itself was altered very little and still describes research only up to 1930. K's aim throughout has been not comprehensiveness but analysis, indicating those lines of research that have proved most fruitful and that appear to be most promising even now.

I. LØNNING, "Kanon im Kanon." *Zum dogmatischen Grundlagenproblem des neutestamentlichen Kanons*, Forschungen zur Geschichte und Lehre des Protestantismus, 10. Reihe, Band XLIII (Oslo: Universitetsforlaget; Munich: Kaiser, 1972, paper DM 30), 295 pp. Bibliography. Indexed. ISBN: 82-00-04606-0; 3-459-00642-0.

After exploring the theological problems connected with the biblical canon and reviewing the steps which have produced the modern *Kanonkrise*, L turns to the issue as it was articulated and resolved in Reformation times, especially by Luther. Chapters on the NT canon as a problem for ecumenical theology and as an issue in the controversy about Scripture and tradition are then presented. A final section investigates the meaning of and the necessity for the term "canon within the canon." The author is professor of systematic theology in Oslo.

G. MARCHAL, *Indexes to Novum Testamentum I-X (1956-1968)* (Leiden: Brill, 1972, paper 48 gld.), viii and 180 pp.

A Scripture index provides volume, number and page references for the NT passages as well as for the OT and Apocrypha (including the Dead Sea



Scrolls) which were cited in the first ten volumes of *NovTest*. An author index is also included.

*Neues Testament und Geschichte. Historisches Geschehen und Deutung im Neuen Testament. Oscar Cullmann zum 70. Geburtstag*, ed. H. Baltensweiler and B. Reicke (Tübingen: Mohr-Siebeck, 1972, DM 52; Zurich: Theologischer Verlag, 48 Sw. fr.), viii and 344 pp., 1 plate. Bibliography. ISBN: 3-161-33372-1; 3-290-11282-9.

This volume honoring Professor Cullmann contains the following contributions: K. Aland on the prehistory of Christian baptism; O. Michel on witness in the NT history of tradition; S. Schulz on the new quest for the historical Jesus; M. Hengel on Christology and NT chronology; B. Gerhardsson on spiritual worship in Mt 6:1-6, 16-21; P. S. Minear on audience-criticism and Markan ecclesiology; G. Strecker on *euaggelion* in Mk; M. A. Siotis on Luke as Paul's collaborator; G. Klein on Lk 11:49; F. Hahn on seeing and believing in Jn; E. Ruckstuhl on Jn and Gnosticism; X. Léon-Dufour on Jn 12:27; R. Schnackenburg on Jn 12:39-41; M. A. Chevalier on Jn 18:12-14, 19-24; G. Dellling on Israel's history and the Jesus-event according to Acts; E. Haenchen on the composition of Acts 19:1-40 and 22:27—26:32; H. Schlier on Rom 1:3-4; B. Corsani on the unity of the church according to 1 Cor; W. Marxsen on *menei* in 1 Cor 13:13; C. F. D. Moule on 2 Cor 3:18b; M. Barth on the parousia in Eph 4:13; W. Bieder on pneumatology in Heb; E. Grässer on Heb 2:1-4; C. Maurer on Heb 5:7; L. Goppelt on the principles of NT social ethics according to 1 Pet; A. Vögtle on 2 Pet 1:12-15; and A. Feuillet on the structure of 1 Jn. The volume concludes with H. Heck's list of Cullmann's publications from 1962 to 1971.

*The New World Idea Index to the Holy Bible*, ed. H. K. Griffith (New York: World, 1972, \$14.95), xxv and 907 pp. LCN: 72-77416.

The product of 17 years' work by G and other members of the staff of Casyndekan, Inc. (a Colorado-based philosophical organization) with the guidance of an ecumenical editorial board, this volume indexes ideas rather than words. A list of the basic ideas treated, with their definitions, begins the book, followed by a thesaurus in which a great many related words are listed, each followed by the basic ideas under which that topic will be found in the main body of the index. Thus the user will be pointed to passages not obtainable by means of a word-concordance. Both OT and NT are indexed, with references to the Apocrypha marked with an asterisk.

*Polska Bibliografia Biblijna Adnotowana za lata 1964-68*, ed. J. Frankowskiego (Warsaw: Akademia Teologii Katolickiej, 1971), 296 pp. Indexed.

The volume is a record of biblical scholarship published in the Polish language from 1964 to 1968 and employs a format similar to that of *NTA*. 544 abstracts of articles and book reviews dealing with matter of introduction, OT, NT and the ancient Near East are presented. There are also 56 book notices.

*Religion and the Humanizing of Man. Plenary Addresses, International Congress of Learned Societies in the Field of Religion, 1-5 September 1972, Century Plaza Hotel, Los Angeles, California*, ed. J. M. Robinson (Waterloo, Ont.: Council on the Study of Religion, 1972, paper \$3), iii and 186 pp. LCN: 72-89574.

Eleven addresses spanning the whole range of religious studies. Of particular interest to NT scholars are E. Käsemann's drawing out of the implications of the "love which rejoices in truth" (1 Cor 13:6) and H. D. Betz's "Humanizing



Man: Delphi, Plato, and Paul." Copies of this volume, together with three plenary addresses which could not be included in it, may be obtained from the executive office of the Council, Waterloo Lutheran University.

*The RSV Handy Concordance* (Grand Rapids: Zondervan, 1972, paper \$1.25), 191 pp.

Reprint of a 1962 tool for "the average reader" of Scripture. The introduction is signed by E. A. Nida.

G. SCHNEIDER, *Anfragen an das Neue Testament* (Essen: Ludgerus, 1971, paper DM 12.80), 167 pp. Indexed. ISBN: 387-497-089-2.

Convinced that modern biblical interpretation has much value for preaching the gospel and for faith, the professor of NT at Bochum treats these topics: form-criticism, the historical Jesus, redaction-criticism, the preaching of Jesus, the miracles of Jesus, the resurrection, the virgin birth, Paul, discipleship, and the validity of credal summaries.

D. M. SCHOLER, *A Basic Bibliographic Guide for New Testament Exegesis* (South Hamilton, Mass.: Gordon-Conwell Bookcentre, 1971, paper \$1.25), 56 pp. Indexed.

The purpose of this guide is "to assist the theological student to do exegetical study of the New Testament both while in seminary and later and to build an adequate and reliable personal library in the area of New Testament studies." Bibliographical information is presented under the following headings: other bibliographic surveys; OT and NT texts; concordances; lexicons; grammars; bibliographic tools; commentaries; introduction, theology, history and chronology; topography, geography and archaeology; dictionaries and encyclopedias; literature, history and religion of the NT world; English translations; interpretive principles for NT exegesis.

*Theological Dictionary of the New Testament*, ed. G. Friedrich, trans. and ed. G. W. Bromiley, Vol. VIII: T—Y (Grand Rapids: Eerdmans, 1972, \$18.50), xi and 620 pp.

All the articles of the German *TWNT* from *tapeinos* and cognates through *hypsos* and cognates are included in this volume. Among the entries are *topos* and *hypostasis* by H. Koester, *huios* and *huiiothesia* contributed by 5 scholars, *ho huios tou anthrōpou* by C. Colpe, and several brief articles by G. Dellling.

B. VAWTER, *Biblical Inspiration*, Theological Resources (Philadelphia: Westminster, 1972, \$9.95; London: Hutchinson), xii and 195 pp. Bibliography. Indexed. LCN: 77-137396. ISBN: 0-664-20914-9.

To clarify the concept of biblical inspiration the author first examines it in relation to the canon and studies the terminology used in the OT and NT in connection with the phenomenon. The treatment of the concept in the patristic period points to heavy emphasis on God as author; the Scholastic synthesis stressed the notion of instrumental causality. The fourth chapter discusses the contributions of Luther and Calvin, Protestant orthodoxy, higher criticism and the new hermeneutic. The concluding chapters deal with inspiration and con-bibliographic surveys; OT and NT texts; concordances; lexicons; grammars; inerrancy and biblical truth) and point the way toward a new synthesis. The author is professor of Scripture and chairman of the theology department at De Paul University in Chicago.

*Versuche mehrdimensionaler Schriftauslegung. Bericht über ein Gespräch*, ed. G. Voss and H. Harsch (Munich: Kaiser; Stuttgart: Katholisches Bibelwerk, 1972, paper DM 18), 149 pp., 8 plates. ISBN: 3-459-00816-4; 3-460-30571-1.

The papers presented in this volume represent the efforts of scholars from several disciplines at refining the methods of biblical study. The first part contains 5 critical discussions: H. Leroy on the historical-critical method, W. A. de Pater on linguistic analysis and biblical interpretation, H. Harsch on depth psychology and biblical interpretation, H. Schade on biblical miracles in early medieval art, and A. Smitmans on patristic exegesis and the historical-critical method. In the second part Jn 2:1-11 is analyzed from several perspectives by A. Smitmans, H. Leroy, H. Harsch and H. Schade. The papers were prepared in connection with the ecumenical institute at Niederaltaich.

## GOSPELS—ACTS

R. BAUMANN, *2000 Jahre danach. Eine Bestandsaufnahme zur Sache Jesu* (Stuttgart: Katholisches Bibelwerk, 1971, DM 14.80), 227 pp. ISBN: 3-460-30531-2.

Who was Jesus—rebel, superstar or more? Beginning from the contemporary interest in the figure of Jesus, the author then presents a synthesis of recent Gospel criticism and offers an extensive discussion of the *Sache Jesu*. A final chapter assesses the relevance of Jesus for people today.

P. BENOIT AND M.-É. BOISMARD, *Synopse des quatre Évangiles en français*, Tome II: *Commentaire* (Paris: Cerf, 1972, 64 F), 456 pp., 2 folding charts, 1 separate chart.

Designed as a section-by-section commentary on the previously published *Synopse des quatre Évangiles* [NTA 10, p. 278], this volume is addressed mainly to NT specialists but has been composed in such a way as to be useful to other readers. While Benoit has contributed the preface and the material on Mt 1—2 and Lk 1—2, Boismard is responsible for the rest. By way of introduction Boismard expresses dissatisfaction with the two-source theory and then proposes his own explanation for the genesis of the Gospels. The comments on specific passages are primarily concerned with literary analysis rather than with theological concerns. Both authors are professors of NT at the École Biblique in Jerusalem.

F. W. DANKER, *Jesus and the New Age According to St. Luke. A Commentary on the Third Gospel* (St. Louis: Clayton Publishing House, 1972, paper \$7.00), xxiv and 255 pp. LCN: 72-83650.

Although he composed this work as a contribution to the *Concordia Commentary* series, D notes in his introduction that "generally accepted scholarly approaches used in this commentary proved an obstacle to its endorsement." Nevertheless, the basic format of the *Concordia Commentary* has been maintained. The work aims to combine the results of contemporary scholarship and methodology with an endeavor to convey the dramatic impact of Luke's literary effort. While designed primarily for the non-professional student of the Bible, it also offers fresh interpretation on a number of problems for the professional scholar. The volume is available from the publisher at 61 Ridgemoor, St. Louis, Mo. 63105.



M. DIDIER ET AL., *L'Évangile selon Matthieu. Rédaction et théologie*, Bibliotheca Ephemeridum Theologicarum Lovaniensium XXIX (Gembloux: Duculot, 1972, paper 50 Bel. fr.), 428 pp.

This volume contains the papers prepared for the 21st session of the *Journées bibliques de Louvain* (Sept. 1-3, 1970). After a brief introduction by M. Didier, the following articles (all on Mt) are printed: C. M. Martini on the textual problems; F. Neirynck on A. Gaboury's literary analysis of Mt; M. Devisch on Q as a source; J. Smit Sibinga on literary technique; F. van Segbroeck on the OT fulfillment citations; L. Hartman on scriptural exegesis in Mt and the problem of communication; A. Vögtle on the infancy narrative; G. Strecker on the macarisms of the Sermon on the Mount; K. Gatzweiler on the miracle stories; J. Dupont on the parables of Mt 13; J. Kahmann on Mt 16:18-19; É. Cothenet on Christian prophets in Mt; J. Lambrecht on Mt 24-25; D. Senior on the passion narrative; A. Descamps on redaction and Christology in the passion narrative; S. Légasse on anti-Judaism in Mt.

R. GORMAN, C.P., *The Trial of Christ. A Reappraisal* (Huntington, Ind.: Our Sunday Visitor, 1972, paper \$2.95), 200 pp. Indexed. LCN: 70-189319. ISBN: 0-87973-811-1.

Dissatisfied with the traditional interpretation of the Gospel accounts of Christ's passion, the former editor of *The Sign* attempts to show that Christ and the disciples ate the Passover meal on Tuesday evening—the time assigned for this meal by the Qumran community. This explanation would solve the apparent contradiction between the Synoptic Gospels and Jn. After placing the passion events in their historical context (Jerusalem, the Essenes, the Pharisees and Sadducees), the author then examines in detail the NT evidence in an effort to test his thesis.

D. GUTHRIE, *Jesus the Messiah. An Illustrated Life of Christ* (Grand Rapids: Zondervan, 1972, \$6.95), xiv and 386 pp., 47 photos, map. Indexed. LCN: 74-189588.

"A basic, non-technical introduction to the life of Christ, carefully tracing His life and works as evidence of the truth of His claims and of the firm convictions of the early Christians—an inspirational study of Christ's life." Photographs of artifacts and of contemporary Palestinian scenes are interspersed throughout the text.

*Jesus von Nazareth*, ed. F. J. Schierse, Grünewald-Materialbücher 3 (Mainz: Grünewald, 1972, paper DM 24), 284 pp. Indexed. ISBN: 3-7867-0352-3.

To provide reliable information in connection with the so-called "Jesus-revolution," the editor has gathered together 11 articles on various topics such as Jesus and comparative religion, Jesus and modern Judaism, Jesus in the contemporary novel, and so forth. Of direct relevance to NT studies are the editor's own contribution on NT Christology and W. Trilling's article on the history and the results of historical-critical research about Jesus.

S. KISTEMAKER, *The Gospels in Current Study* (Grand Rapids: Baker, 1972, paper \$2.95), 171 pp. Bibliography. Indexed. LCN: 72-78255. ISBN: 0-8010-5316-1.

A survey of recent scholarship by an associate professor of NT at Reformed Theological Seminary, Jackson, Mississippi. K treats in turn Gospel MSS, translations, textual and literary criticism, source criticism, *Formgeschichte*, *Redaktionsgeschichte*, "audience criticism," the problem of the historical Jesus, the new hermeneutic, the *Sitz im Leben* of the Gospels, and the *ipsissima verba*



*Jesu*. Then he examines each canonical Gospel separately and concludes with a section on theology with special attention to the titles "Son of God" and "Son of Man" and to the resurrection.

A. LION, *Lire saint Jean*, Lire la Bible 32 (Paris: Cerf, 1972, paper 16.50 F), 160 pp.

Designed to introduce the reader to the Fourth Gospel and to help him grasp its basic meaning, the volume first offers some general "keys" for studying Jn and then divides the Gospel into three major sections: the proclamation of life (chaps. 1—6), life refused by the world (7—12) and life given to those who believe (13—20). A concluding section synthesizes the essential message of Jn under these headings: the world, the gift of God, the portrait of Jesus, the revelation of life and the life of the believer.

S. NEILL, *What We Know about Jesus* (Grand Rapids: Eerdmans, 1972, paper \$1.25), 84 pp. LCN: 72-75569. ISBN: 0-8028-1473-5.

Sponsored by the Commission on World Mission and Evangelism of the World Council of Churches, this examination of the NT evidence for the historical Jesus begins with an affirmation: there really is a problem. Interpretation on the part of the NT writers need not obscure Jesus entirely, however; on the contrary, it can reveal much about their understanding of him. The volume was first published in 1970 by the Lutterworth Press (London). Bishop Neill is now professor of philosophy and religious studies at the University of Nairobi.

F. NEUGEBAUER, *Jesus der Menschensohn. Ein Beitrag zur Klärung der Wege historischer Wahrheitsfindung im Bereich der Evangelien*, Arbeiten zur Theologie, 1. Reihe, Heft 50 (Stuttgart: Calwer, 1972, paper DM 8.50), 72 pp. ISBN: 3-7668-0334-4.

Recent work on the Son-of-Man question, particularly that of H. E. Tödt, P. Vielhauer, C. Colpe and E. Schweizer, is summarized and evaluated. Then Neill entertains the question of how Jesus might be considered a fulfillment of Son-of-Man expectation. An excursus takes up the kind of truth involved in the Gospels' witness to history.

*Nuovo Testamento* (Rome: Città Nuova Editrice).

1. S. DEL PÁRAMO, *Vangelo secondo Matteo*, trans. A. Marchesi (1970, paper 3,500 L), 433 pp. Bibliography.

5. J. LEAL, *Atti degli Apostoli*, trans. M. C. Celletti and A. Marchesi (1971, paper 2,300 L), 267 pp., 4 maps. Bibliography.

Translations of two volumes from the Spanish series *La Sagrada Escritura. Texto y comentario, Nuevo Testamento*. A new translation of the passage under discussion is printed at the top of the page, with comments underneath on each verse in turn. An introduction is provided for the book in question in each volume, and in addition there are excursuses on particular problems as they occur in the text. The whole enterprise is under Leal's direction.

F. R. REICHERT, *Im Jahre Null. Aus Welt und Umwelt des Neuen Testaments* (Trier: Paulinus, 1972, paper DM 28.80), 307 pp. Indexed. ISBN: 3-7902-0121-9.

The Gospel lessons of the liturgical year are illuminated from the historical backgrounds of the NT; a table at the end of the volume sorts the pericopes into their proper slots in the new triennial lectionary, with appropriate page numbers for each Sunday and major feast. Since 1969 R has been director of the library of the seminary in Trier as well as a practicing pastor.



S. SCHULZ, *Das Evangelium nach Johannes*, Das Neue Testament Deutsch 4 (12th ed.; Göttingen: Vandenhoeck & Ruprecht, 1972, paper DM 17.50), 263 pp. Indexed. ISBN: 3-525-51312-7.

In his introduction the *Ordinarius* for NT at Zurich describes the Evangelist as an anonymous (to us), gnosticizing, non-Jewish Christian who depends upon an oriental, gnosticizing, Jewish Christianity which would have been at home in Syria. His commentary divides the text into these sections: Prologue (1:1-18); the witness of John the Baptist and the call of the disciples (1:19-51); the efficacy of the one sent and the revealer in the world (2:1—12:50); the redeemer's return to the heavenly world of glory (13:1—20:31); the postscript from the ecclesiastical redaction (21). Among the 13 excursuses are discussions of the background of the Logos-concept, Johannine dualism, sacraments in Jn, the *amēn amēn* sayings, and the Paraclete.

G. H. P. THOMPSON, *The Gospel according to Luke in the Revised Standard Version*, The New Clarendon Bible (New York—Oxford: Oxford University Press, 1972, \$10.25), xvi and 291 pp., 3 maps. Bibliography. Indexed. ISBN: 0-19-836910-7.

In his introduction the former vice-principal of Salisbury Theological College maintains that the tradition of Lukan authorship of Lk-Acts is not to be set aside lightly and that the work belongs to the 1st century (perhaps even as early as A.D. 65). Judged by the criteria set down in Lucian's *How to Write History*, Luke in his world would have attained a high standard as an historian. Luke has arranged the Gospel material to suggest that Jesus is the New Temple, to underline the importance of Jesus' death, to stress Jesus' concern with all human beings, to draw out the nature of his kingship and to show that the new faith stems from Jerusalem. The main part of the book is a commentary on the RSV text.

H. WEINACHT, *Die Menschwerdung des Sohnes Gottes im Markusevangelium. Studien zur Christologie des Markusevangeliums*, Hermeneutische Untersuchungen zur Theologie 13 (Tübingen: Mohr-Siebeck, 1972, cloth DM 31, paper 24), x and 197 pp. Bibliography. ISBN: 3-16-133512-0 (cloth), 3-16-133511-2 (paper).

Accepted as a doctoral dissertation by the theological faculty at Marburg in 1968, this work aims to show that Mark used both Son-of-Man and Son-of-God Christologies to complement and correct one another. After a brief review of research on Markan Christology from W. Wrede to the present, the author distinguishes between the *Aufriss* and the form of the Gospel. Under the "form" W treats the baptism, transfiguration and crucifixion in detail. The next major section analyzes the miracle stories as well as the kingdom of God and eschatology. A final chapter deals with the *Aufriss* of the Gospel itself and the theme of Jesus Christ as text. The author, who wrote the work under the direction of E. Fuchs, has been a pastor in Bremen since 1968.

## EPISTLES—APOCALYPSE

H. R. BALZ, *Heilsvertrauen und Welterfahrung. Strukturen der paulinischen Eschatologie nach Römer 8, 18—39*, Beiträge zur evangelischen Theologie, Band 59 (Munich: Kaiser, 1971, paper DM 19), 145 pp. Bibliography. Indexed. ISBN: 3-459-00626-9.

Accepted as a *Habilitationsschrift* at Kiel in 1969, the volume begins with a review of recent research on Rom 8:18-39 and then attempts to place the



passage within the structure of Rom 1—11. The main portion of the work is a detailed exegetical and theological analysis of the pericope under the following headings: the longing of creation (8:18-22), the patient hoping of believers (8:23-25), the working of the Spirit (8:26-27), salvation as the essential reality (8:18, 28-30), and the triumph of God's love (8:31-39). A final chapter discusses the passage in relation to theological eschatology.

H. D. BETZ, *Der Apostel Paulus und die sokratische Tradition. Eine exegetische Untersuchung zu seiner "Apologie" 2 Korinther 10—13*, Beiträge zur historischen Theologie 45 (Tübingen: Mohr-Siebeck, 1972, paper DM 34), 157 pp. Indexed. ISBN: 3-16-132601-6.

After situating 2 Cor 10—13 within the Pauline corpus as a whole, the author of *Lukian von Samosata und das Neue Testament* (1961) and *Nachfolge und Nachahmung im Neuen Testament* (1967) turns his attention to the form-critical problem of the passage. The longest chapter of the study analyzes the accusation as well as the defense presented by Paul, and a brief concluding chapter discusses the relationship between Paul and the tradition of Greek humanism. B, now professor of NT at Claremont, maintains that Paul uses the rhetorical forms and arguments of the Hellenistic philosophical tradition which can be traced back in part as far as Socrates.

F. L. GODET, *The First Epistle to the Corinthians*, trans. A. Cusin [1886] (Grand Rapids: Zondervan, 1971, \$11.95), 2 vols. in 1: xiv and 428 pp.; vi and 492 pp.

A short introduction to this verse-by-verse commentary treats the founding of the Corinthian church, the historical background to 1 Cor, the plan and title of the epistle, MSS, and commentaries. D. W. Burdick has added a foreword to this reprint. Godet (1812-1900) was a pastor in Neuchâtel and later professor of NT exegesis in the university there.

H. GOLLINGER, *Das "Grosse Zeichen" von Apokalypse 12*, Stuttgarter Biblische Monographien 11 (Stuttgart: Katholisches Bibelwerk, 1971, paper DM 32; Würzburg: Echter), 197 pp. Bibliography. ISBN: 3-460-02111-x; 3-429-00196-x.

Originally a dissertation presented to the theological faculty at Freiburg in 1968, this study begins with general remarks about Apoc as a whole and then reviews the various interpretations of Apoc 12. Next the author presents an exegesis of the chapter, studies the history-of-religions parallels and analyzes the birth of the child in Apoc 12:5. A chapter on the great sign of Apoc 12 as the church in its heavenly as well as its earthly form concludes the volume. The author is now *Dozentin* for Catholic theology and religious education at the Pädagogische Hochschule in Heidelberg.

F. ROUSSEAU, *L'Apocalypse et le milieu prophétique du Nouveau Testament. Structure et préhistoire du texte*, Recherches 3. Théologie (Montreal: Bellarmin, 1971, paper \$8; Paris—Tournai: Desclée), 250 pp. Bibliography. Indexed.

This volume is the revision of a doctoral dissertation accepted by the theological faculty of the University of Montreal in 1968. Intending to study both the structure and the prehistory of Apoc, R first examines the broad literary plan of the book and then considers the stichometric disposition of the text. The main part of the work is concerned with the final redaction of Apoc, the redaction of chaps. 4—11 and 15—22, and the redaction of the seven trumpets/seven bowls material, along with reflections on Apoc in relation to Christian prophecy. The author is now professor at the University of Quebec in Montreal.



## BIBLICAL THEOLOGY

L. AUDET ET AL., *Résurrection. Espérance humaine et don de Dieu*, Hier-aujourd'hui 8 (Montreal: Bellarmin, 1971, paper \$2.50; Paris—Tournai: Desclée), 113 pp.

Five studies presented at the June 1971 meeting of French-speaking Canadian exegetes at Rimouski. J. Harvey reviews recent research on Jesus' resurrection and our own, and L. Audet analyzes 1 Cor 15:44 in regard to the nature of the resurrected body. R. Lapointe examines the theme "our resurrection" while D. Fraikin asks whether Jesus' resurrection is to be considered an observed phenomenon or a revealed mystery. M. Dumais's discussion of the moment of our resurrection (after death or at the end of time?) concludes the collection.

C. K. BARRETT, *The Signs of an Apostle. The Cato Lecture 1969* (Philadelphia: Fortress, 1972, paper \$3.25), xvi and 144 pp. Bibliography. LCN: 72-75646. ISBN: 0-8006-0116-5.

American edition of a 1970 British publication [*NTA* 15, p. 245]. J. Reumann has added an introduction which gives background to the question of apostolicity in recent NT scholarship and in relation to the proposed Anglican-Methodist reunion in Great Britain. Reumann has also provided a short bibliography, both to the topic and to B's previous work.

*Calwer Hefte* (Stuttgart: Calwer, 1972).

120. A. SCHLATTER, *Vergebung und Versöhnung* [1929] (paper DM 1.90), 28 pp. ISBN: 3-7668-0367-0.

121. G. FRIEDRICH, *Was heisst das: Liebe?* (paper DM 2.90), 48 pp. ISBN: 3-7668-0368-9.

122. J. JEREMIAS, "*Das ist mein Leib . . .*" (paper DM 1.90), 30 pp. ISBN: 3-7668-0369-7.

The first of these three booklets reprints two of Schlatter's lectures from 1929, one on forgiveness of sin and the other on reconciliation with God. Friedrich examines the double commandment to love in Lk 10:25-29, the Parable of the Good Samaritan (Lk 10:30-35), the summons to love one's neighbor (Lk 10:36-37), and the paean on love in 1 Cor 13. Jeremias studies the community whose center is table fellowship, the words of institution, and the meaning of the words of interpretation (*Deuteworte*) following the prayers over the bread and the wine.

W. J. DALTON, S.J., *Aspects of New Testament Eschatology*, Lectures in Biblical Studies IV (Nedlands: University of Western Australia Press, 1968, paper A\$ .60), 16 pp.

The fourth annual lecture in biblical studies at the University of Western Australia, this survey of NT eschatology concludes that there is no simple reconciliation between the judgment of God and his salvation, that eschatological passages have a real future reference but are not simply predictions, and that literary form is crucial for understanding such statements. D is rector and professor of NT exegesis at Canisius College, Sydney.

G. DELLING, *Wort Gottes und Verkündigung im Neuen Testament*, Stuttgarter Bibelstudien 53 (Stuttgart: Katholisches Bibelwerk, 1971, paper DM 12.80), 166 pp. Bibliography. Indexed. ISBN: 3-460-03531-5.

To put into order and interpret the NT data on the relation between the word of God and preaching, the Halle-Wittenberg NT scholar deals with the following



topics: the OT and the word of God, presuppositions about the OT in NT preaching and teaching, the claims of Jesus' word, the Jesus-tradition and preaching, the abiding significance of the earliest Christian preaching, the relation between preaching and teaching, God's word and his activity, and God's word as his address.

A. FRIDRICHSEN, *The Problem of Miracle in Primitive Christianity*, trans. R. A. Harrisville and J. S. Hanson (Minneapolis: Augsburg, 1972, \$5.95), 174 pp. LCN: 72-176480. ISBN: 0-8066-1211-8.

Originally published in 1925 as *Le problème du miracle dans le christianisme primitif*, this classic work on miracles in the NT divides the discussion into three major sections: the evaluation of Jesus' miracles in primitive Christianity, the criticism hostile to Jesus' miracles, and the problem of miracle in the church. For this edition K. Stendahl has contributed a personal memoir emphasizing F's influence at Uppsala, and R. A. Harrisville presents an introduction which places the work in the broader context of NT scholarship at the time of its first publication.

A. A. HOEKEMA, *Holy Spirit Baptism* (Grand Rapids: Eerdmans, 1972, paper \$1.95), 101 pp. Bibliography. Indexed. LCN: 79-184699. ISBN: 0-8028-1436-0.

Professor of systematic theology at Calvin Theological Seminary in Grand Rapids, H undertakes here an examination of "Neo-Pentecostal" teaching on Spirit-baptism and concludes that Neo-Pentecostalism is at odds with Scripture at this point.

K. KERTELGE, *Gemeinde und Amt im Neuen Testament*, Biblische Handbibliothek, Band X (Munich: Kösel, 1972, DM 25), 176 pp. Indexed. ISBN: 3-466-25012-9.

After reviewing recent systematic, exegetical and ecclesiastical attempts at clarifying the concept of ministry in the church and stating his own hermeneutical presuppositions, K discusses the church in the NT with reference to the terms used to describe it, its origins and its function. He begins with the office of apostle and then turns to the various church orders in the NT and the development of offices in post-apostolic times. The conclusion relates church office and authority to sociological factors and spirituality. K is *Ordinarius* for NT exegesis on the theological faculty at Trier.

H. M. KUITERT, *Signals from the Bible*, trans. L. B. Smedes (Grand Rapids: Eerdmans, 1972, paper \$1.95), 95 pp. LCN: 79-184700. ISBN: 0-8028-1439-5.

Translated from the 3rd Dutch edition (1967) of *De Spelers en het Spel*, the purpose of the book is "to take several of the key words, phrases, and concepts of the Bible and let them offer us a chance to listen again to the Bible's own signals." Among the topics discussed are God in his acts, covenant, peace, righteousness, sin, election, and the glory of the Lord. The author is professor of ethics at the Free University of Amsterdam.

W. PANNENBERG, *Christentum und Mythos. Späthorizonte des Mythos in biblischer und christlicher Überlieferung* (Gütersloh: Mohn, 1972, paper DM 9.80), 75 pp. ISBN: 3-579-04228-9.

First published in the collection *Terror und Spiel. Probleme der Mythenrezeption* in 1971, this study treats the hermeneutical function which mythic concepts have had and must have had for Christian faith in the light of the eschatological significance of Jesus' life. To illustrate his view the author, who is professor *ordinarius* of systematic theology at Munich, ranges over the fields of OT, NT, history of theology and systematics.



J. H. WALGRAVE, *Unfolding Revelation. The Nature of Doctrinal Development*, Theological Resources (Philadelphia: Westminster, 1972, \$9.95; London: Hutchinson) xii and 418 pp. Bibliography. Indexed. LCN: 76-102204. ISBN: 0-664-20915-7.

The author of *Newman the Theologian* first places the issue of the development of doctrine in its contemporary context and then sketches the attempts of patristic and medieval theologians to come to grips with this notion. A third section deals with theories proposed by various Catholic, Protestant and Orthodox theologians in modern times and concludes with a statement of the author's own position. W is currently professor of fundamental dogma on the theological faculty at Louvain.

## THE WORLD OF THE NEW TESTAMENT

R. BAVIER ET AL., *The Study of Judaism. Bibliographical Essays* (New York: Anti-Defamation League of B'nai B'rith, 1972, \$12.50), 229 pp. LCN: 72-79129. ISBN: 0-87068-180-x.

Of interest for NT scholars in this collection will be R. Bavier's essay on Judaism in NT times and F. Talmage's contribution on Jewish-Christian relations from NT times to the present. Both articles conclude with selected bibliographies. Also important is J. T. Townsend's bibliography of rabbinic sources in which he lists the traditional and critical editions of the Targums, the Talmudic literature, the extra-canonical tractates, the tannaitic midrashim, the later midrashim, midrashic collections and anthologies, collections of early traditions, chronicles and related works, and encyclopedias and dictionaries. The other essays are concerned with modern Jewish thought (F. Rothschild and S. Siegel), the contemporary Jewish community (L. Gartner) and the Holocaust (H. Friedlander). A brief essay by J. Neusner introduces the volume. Ktav Publishing House distributes the book for the Anti-Defamation League.

H. B. BUMPUS, *The Christological Awareness of Clement of Rome and Its Sources* (Winchester, Mass.: University Press of Cambridge, 1972, \$8), xi and 196 pp. Bibliography.

Accepted by the Catholic Theological Faculty of Tübingen in 1970 as a doctoral dissertation (under P. Stockmeier and J. Ratzinger), this study is in two parts. The first section deals with *1 Clement's* Christological titles, in particular *kyrios*, and the themes of blood, servant and high priest. Part II treats the "functional Christology" of the epistle, and discusses the respective roles assigned to God the Father and to Christ in the divine economy. In both sections the emphasis is on *1 Clement's* sources; Christ is seen in *1 Clement* primarily in intertestamental categories, but with shifts in perspective that require careful reading to do justice to a delicate balance in the epistle as a whole. The first thirty pages of the book summarize the author's position with respect to *1 Clement's* structure and literary form. B is assistant professor of systematic theology at Weston College.

*Concordance to the Corpus Hermeticum. Tractate One. The Poimandres*, ed. D. Georgi and J. Strugnell, Concordances to Patristic and Late Classical Texts, Vol. 0. Preliminary Issue (Cambridge, Mass.: Boston Theological Institute, 1971), ii and 26 pp.

Designed as the specimen of a projected series of concordances to be made with the help of computers, this volume applies the methods and conventions devised by the editorial board to the 1st tractate of the *Corpus Hermeticum*, the



*Poimandres*. Each entry is printed in Greek type with several words of context; provision is made for citing significant variants and conjectures. Among the volumes planned for the series are concordances to the whole *Corpus Hermeticum*, Pseudo-Philo's *Liber Antiquitatum Biblicarum*, the *Cynic Epistles*, Novatian, Lactantius and Flavius Philostratus.

*The Facsimile Edition of the Nag Hammadi Codices: Codex VI* (Leiden: Brill, 1972, 160 gld.), xi pp., 84 plates.

The volume reproduces photos first of the outside cover of Codex VI and then of the codex opened at the center of the quire. Next the individual folios of the Coptic texts (pp. 1-78 of the codex) are reproduced in as close to natural size as possible. The codex is part of a collection of 12 codices and 1 tractate apparently found by peasants in 1946 some 10 km. northeast of Nag Hammadi. It is published here by the Antiquities Department of the Arab Republic of Egypt in cooperation with UNESCO through its International Committee for the Nag Hammadi Codices. This publication is accompanied by a 19-page brochure which provides more extensive introductory information; this loose insert (in a revised version) will appear in 1974 in the introductory volume.

L. FINKELSTEIN, *Pharisaism in the Making. Selected Essays* (New York: Ktav, 1972, \$19.95), xx and 459 pp. Indexed. LCN: 77-168778. ISBN: 0-87068-178-8.

The chancellor emeritus of the Jewish Theological Seminary of America has collected here a dozen of his journal articles published between 1925 and 1969. They treat the origin of the synagogue, the Passover Haggadah, *Pirke Aboth*, the maxims of the men of the Great Synagogue, the origin of the Pharisees, the ethics of anonymity among the Pharisees, *Jubilees* and rabbinic halakah, Maccabean halakah, the development of the *Amidah*, the table blessing, and the meaning of *prš*. F has added an introduction giving his later modifications of these positions as well as additional bibliography; an index to the whole volume is also provided.

J. G. GAGER, *Moses in Greco-Roman Paganism*, Society of Biblical Literature Monograph Series 16 (Nashville—New York: Abingdon, 1972, \$3.75), 173 pp. Indexed. LCN: 73-173954. ISBN: 0-687-20631-6.

Based on a dissertation accepted at Harvard University in 1968, this study aims "to examine the figure of Moses—his life, his person, and his teaching—as recorded by pagan authors in the Greco-Roman world." To carry out this task G presents the material under four major headings: Moses the wise lawgiver of the Jews, Moses as a deficient lawgiver, Moses and the Exodus, and Moses and magic. Among the many authors cited are Hecataeus of Abdera, Porphyry, Tacitus, Celsus, Julian the Emperor, Manetho and Chaeremon. The fourth chapter relies heavily upon magical charms and writings connected with Moses. The author is now assistant professor of religion at Princeton University.

R. GRYSON, *Le ministère des femmes dans l'église ancienne*, Recherches et synthèses. Section d'histoire, IV (Gembloux: Duculot, 1972, paper 370 Bel. fr.), 203 pp. Bibliography. Indexed.

Since both proponents and opponents of the ordination of women frequently appeal to the tradition of the ancient church, the author, who is professor of theology at Louvain, aims to present a detailed history of the ministry of women in the church from NT times through the 6th century. He concludes that in the early church women were admitted into the ecclesiastical hierarchy but at certain levels only. In 1970 G published a work of similar scope on the issue



of celibacy entitled *Les origines du célibat ecclésiastique du premier au septième siècle*.

W.-D. HAUSCHILD, *Gottes Geist und der Mensch. Studien zur frühchristlichen Pneumatologie*, Beiträge zur evangelischen Theologie, Band 63 (Munich: Kaiser, 1972, paper DM 40), 312 pp. Bibliography. Indexed. ISBN: 3-459-00811-3.

Accepted as a *Habilitationsschrift* by the Evangelical theological faculty at Munich in 1970-71, this study analyzes the doctrine of the Holy Spirit in the early patristic period. Among the topics discussed are the gift of the Spirit and the new man in Clement of Alexandria, the working of the Spirit and human perfection in Origen, the forming of man through the Spirit of God in the Valentinian Gnostics, pneumatology and soteriology in Tatian and Irenaeus, and pneumatology in the *Apocryphon of John*.

X. JACQUES, S.J., *List of Septuagint Words Sharing Common Elements. Supplement to Concordance or Dictionary*, Subsidia Biblica 1 (Rome: Biblical Institute Press, 1972, paper 4,500 L or \$7.50), xiv and 233 pp.

Designed to supplement E. Hatch and H. A. Redpath's *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament*, this volume gathers together all OT Greek cognates ("terms possessing common morphological as well as semantic elements") under major headings. So under *graphō* one can find *anagraphein*, *gramma*, *idiographos* and 48 other entries. Each entry indicates whether the word is found in the Pentateuch, historical books, poetic and sapiential books, and prophetic books. The editor also compiled the *List of New Testament Words Sharing Common Elements* [NTA 14, p. 102].

G. J. KUIPER, *The Pseudo-Jonathan Targum and Its Relationship to Targum Onkelos*, Studia Ephemeridis "Augustinianum" 9 (Rome: Institutum Patristicum "Augustinianum," 1972, paper 3,500 L), 181 pp. Indexed.

The author proposes to undertake a comprehensive study of the relationship of Targum Pseudo-Jonathan to Targum Onkelos with reference to the Palestinian Targums on the Pentateuch. After a brief explanation of the term "targum," K reviews recent research on his topic and discusses the history of Neofiti I. The major part of the study presents detailed analyses of the Targums on Gen 4:7-10, 16; Exod 20:1-18, 25-26; Lev 22:27; 23:29, 32 in an effort to draw wide-ranging conclusions. The Aramaic texts of these passages are arranged together near the end of the book. This work is a revision of a doctoral dissertation submitted to the University of St. Andrews in 1962.

S. LOFFREDA, O.F.M., *A Visit to Capharnaum, The Holy Places of Palestine* (Jerusalem: Franciscan Printing Press, 1972), 56 pp., 31 figs. Bibliography.

The booklet was written for English-speaking visitors who might wish a concise and up-to-date guide giving the main results of the excavations undertaken by V. Corbo and the author at Capernaum from 1968-1972. After providing bibliographical information, the discussion centers on the history of Capernaum the description of the urban quarters, the octagonal church of the Byzantine period and its relation to Peter's house, and the synagogue.

B. MAZAR, *The Excavations in the Old City of Jerusalem near the Temple Mount. Preliminary Report of the Second and Third Seasons 1969-1970* and M. BEN-DOV, *The Omayyad Structures near the Temple Mount*, trans. R. Grafman (Jerusalem: The Institute of Archaeology, Hebrew University, and the Israel Exploration Society, 1971, paper), 44 pp., 20 figs., 32 color plates, 2 folding charts.



Two articles originally published in the *Zalman Shazar Volume* [NTA 16, p. 258] have been translated into English and bound as a single volume.

L. MORRIS, *Apocalyptic* (Grand Rapids: Eerdmans, 1972, paper \$1.95), 87 pp. LCN: 72-75572. ISBN: 0-8028-1455-7.

Believing that apocalyptic must be reckoned with in order to understand the NT, yet refusing to acknowledge it as the key to the NT, M here attempts an introduction to the subject for the beginner. He begins with the Jewish milieu whence apocalyptic sprang and moves through such topics as symbolism, pessimism, determinism, dualism and pseudonymity before concluding with special attention to Mk 13 and Apoc.

*Old-Syriac (Edesseean) Inscriptions*, ed. H. J. W. Drijvers, Semitic Study Series, n.s. No. III (Leiden: Brill, 1972, paper 26 gld.), xviii and 117 pp. Indexed.

In the light of recent archaeological discoveries and the growing interest in the history and culture of Edessa, all ancient Syriac inscriptions from the first three centuries of our era have been gathered together and published in a single volume. For each of the 68 inscriptions there is an introduction providing historical data, bibliographical information and comments along with the text in Syriac. The volume concludes with indexes of proper names and an extensive glossary.

K. PRÜMM, S.J., *Gnosis an der Wurzel des Christentums? Grundlagenkritik der Entmythologisierung* (Salzburg: Müller, 1972, 500 Ö.Sch.), 720 pp. Indexed. ISBN: 3-7013-0463-7.

P questions the validity of Bultmann's views on the historicity of the NT witnesses to Christ and the emphasis he places on Gnosticism in regard to the origin and development of earliest Christianity. The first part of the volume is a detailed exposition and critique of Bultmann's theological stance while the second part treats the role of Gnosticism in the early church according to Bultmann. 14 excursuses on various topics conclude the volume. The author, who is professor at the Pontifical Biblical Institute in Rome, is well known for his work on the history-of-religions background of the NT.

A. STORME, *Le Mont des Oliviers, Lieux saints de Palestine* (Jerusalem: Franciscan Printing Press, 1971), 172 pp., 40 figs. Bibliography.

A guidebook with photographs of artifacts, plans of ancient buildings, a seven-page bibliography, and summaries of biblical and historical data on the Mount of Olives and associated places.

E. M. YAMAUCHI, *The Stones and The Scriptures, Evangelical Perspectives* (Philadelphia—New York: Lippincott, 1972, \$5.95), 207 pp., 17 photos, 2 maps. Bibliography. Indexed. LCN: 74-39483. ISBN: 0-87981-002-5.

In an attempt to summarize the impact of archaeological discoveries on biblical study, the author first relates materials from Mari, Nuzi and Alalakh to the OT. The second major chapter is concerned with NT archaeology and especially with W. M. Ramsay's contribution in overturning the skepticism of the Tübingen school. After a discussion of the Dead Sea Scrolls, a final chapter considers the fragmentary nature of archaeological evidence. The author is currently assistant professor of history at Miami University in Oxford, Ohio.



## ADDITIONAL BOOKS RECEIVED

A. AUGUSTINOVIĆ, O.F.M., "*El-Khadr*" and the Prophet Elijah, trans. E. Hoade, O.F.M., Publications of the Studium Biblicum Franciscanum, Collectio minor, No. 12 (Jerusalem: Franciscan Printing Press, 1972), 69 pp. 46 figs. Indexed.

Franklin Clark Fry. *A Palette for a Portrait*, ed. R. H. Fischer, Supplementary Number of The Lutheran Quarterly, Vol. XXIV (Philadelphia: Lutheran Quarterly, 1972), xiv and 369 pp. Bibliography. Indexed. LCN: 72-78582.

J. E. HUNTER, *Finding the Living Christ in the Psalms* (Grand Rapids: Zondervan, 1972, paper \$1.25), 145 pp. LCN: 70-189587.

B. NARRAMORE, *A Guide to Child Rearing. A Manual for Parents to Accompany Help! I'm a Parent* (Grand Rapids: Zondervan, 1972, paper \$2.95), 160 pp. LCN: 70-189584.

B. NARRAMORE, *Help! I'm a Parent* (Grand Rapids: Zondervan, 1972, \$3.95), 174 pp. Indexed. LCN: 76-189583.

K.-D. NÖRENBERG, *Gesprächsthema "Mensch." Sein Bild in Marxismus und im Christentum*, Calwer Hefte 119 (Stuttgart: Calwer, 1972, paper DM 2.90), 47 pp. ISBN: 3-7668-3063-8.

*Polska Bibliografia Teologii i Prawa Kanonicznego za rok 1970*, ed. J. R. Bara, O.F.M.Conv. (Warsaw: Akademia Teologii Katolickiej, 1972), 80 pp. Indexed.

L. O. RICHARDS, *Youth Ministry. Its Renewal in the Local Church* (Grand Rapids: Zondervan, 1972, \$6.95), 366 pp. Indexed. LCN: 79-189581.

H. SCHÜRMAN, *Der Geist macht lebendig. Hilfen für Betrachtung und Gebet* (Freiburg—Vienna: Herder, 1972), 163 pp.

*Um das Prinzip der Vergeltung in Religion und Recht des Alten Testaments*, ed. K. Koch, Wege der Forschung, Band CXXV (Darmstadt: Wissenschaftliche Buchgesellschaft, 1972), xiv and 458 pp. Indexed. ISBN: 3-534-03828-2.

L. WOODSON, *What You Believe and Why. Bible Doctrines made understandable to the Man-on-the-Street* (Grand Rapids: Zondervan, 1972, paper \$1.95), 160 pp. LCN: 73-189585.

K.-H. ZUR MÜHLEN, *Nos extra nos. Luthers Theologie zwischen Mystik und Scholastik*, Beiträge zur historischen Theologie 46 (Tübingen: Mohr-Siebeck, 1972, cloth DM 56, paper 49), x and 298 pp. Bibliography. Indexed. ISBN: 3-16-133002-1 (cloth), 3-16-133001-3 (paper).

## OFFPRINTS RECEIVED

B. M. METZGER, "Ancient Astrological Geography and Acts 2:9-11," *Apostolic History and the Gospel. Biblical and Historical Essays presented to F. F. Bruce on his 60th Birthday*, ed. W. W. Gasque and R. P. Martin (Grand Rapids: Eerdmans, 1971), pp. 123-133.

B. M. METZGER, "Names for the Nameless in the New Testament. A Study in the Growth of Christian Tradition," *Kyriakon. Festschrift Johannes Quasten*, ed. P. Granfield and J. A. Jungmann (Münster: Aschendorff, 1970), vol. I, pp. 79-99.

J. SCHMITT, "Le groupe johannique et la chrétienté apostolique," *Les groupes informels dans l'Église. Deuxième colloque du Cerdic Strasbourg, 13-15 mai 1971*, ed. R. Metz and J. Schlick, Hommes et Église 2 (Strasbourg: Cerdic-Publications, 1971), pp. 169-179.

## LIST OF ABSTRACTORS

- Bumpus, S.J.* (HBB) Asst. Prof. Systematic Theology, Weston College, Cambridge, Mass.
- Collins, S.J.* (JJC) Emeritus Prof. NT, Weston College, Cambridge, Mass.
- Daly, S.J.* (RJD) Asst. Prof., Dept. of Theology, Boston College, Chestnut Hill, Mass.
- Danker* (FWD) Prof. NT, Concordia Seminary, St. Louis, Mo.
- Dewailly, O.P.* (L-MD) Lund, Sweden.
- Dunkly* (JWD) Managing Editor.
- Güttgemanns* (EG) Privatdozent in NT, Univ. of Bonn, Germany; Editor, *LingBib*.
- Harrington, S.J.* (DJH) General Editor; Asst. Prof. NT, Weston College, Cambridge, Mass.
- Karris, O.F.M.* (RJK) Asst. Prof. NT, Catholic Theological Union, Chicago, Ill.
- Lambrecht, S.J.* (JL) Prof. NT, Dept. of Scripture, Kath. Univ. Leuven, Belgium.
- Lategan* (BCL) Prof. NT, School of Theology, Nederduits Gereformeerde Sendingkerk, Belville, South Africa.
- Leaney* (ARCL) Head of Dept., Prof. Theology, The University, Nottingham, England.
- MacRae, S.J.* (GWM) Associate Editor; Prof. NT, Weston College, Cambridge, Mass.
- Marrow, S.J.* (SBM) Associate Editor; Assoc. Prof. NT, Weston College, Cambridge, Mass.
- Pearson* (BAP) Assoc. Prof., Dept. of Religious Studies, University of California, Santa Barbara, California.
- Pilch, O.F.M.* (JP) Asst. Prof. Scripture, St. Mary of the Lake Seminary, Mundelein, Ill.
- Saldarini, S.J.* (AJS) Asst. Prof., Dept. of Theology, Loyola University, New Orleans, La.
- Sant* (CS) Prof. Scripture, Hebrew and Biblical Greek, Royal University, Malta.
- Smith, S.J.* (SES) Boston, Mass.

## ABSTRACTORS





